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ESTHER HIBBARD, Ph. D., *Editor*

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Christ, the Light of the World:

THE LIGHT IN JAPAN

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THE JAPAN CHRISTIAN QUARTERLY

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The New Editors Make Their Bow

When Dr. Ray Jennings was indefinitely detained in the United States, it became imperative for the Publications Committee to find a successor at once. For lack of a better prospect, it has asked the present incumbent to take over the responsibility for editing the JCQ, together with Miss Helen Barns, whose experience and acumen really qualify her better for the position. Since she is heavily burdened with administrative duties at the school where she teaches, however, it seemed only just to share the task with her. Because of her proximity to Tokyo, she has assumed the responsibility for all business dealings with the Kyo Bun Kwan, while the editor in Kyoto will collect and arrange material for publication. This arrangement is understood to be temporary, and it is hoped that a more suitable candidate will be appointed as permanent editor at the summer conference of the Fellowship.

We are grateful to our predecessor for having left a solid backlog of material with which to start this issue. Since we are all looking forward with expectancy to the Third Assembly of the World Council of Churches which is to be held in 1961, we have decided to make its theme the center of this month's magazine: "Christ, the Light of the World." As Dr. Ariga points out in his sermon, Christians are not the only ones who revere light. It is no accident that the theme for this year's Imperial Poetry Contest should have been "Light". But too often the light which is worshipped is that of natural phenomena, such as the sun. Again, a light which is cherished in secret, as in the case of the Hidden Christians of Ikutsuki Island, enlightens no one. "The True Light should enlighten every man that cometh into the world"—yet there are people living here in Japan that are still in the darkest night of poverty and degradation, and very little is being done by Christians to help them. Mr. Daub's series of four articles on the segregated communities of Japan are highly informative and stimulating contributions to our knowledge of this problem.

Since Kyoto is somewhat detached from the center of things, it will be especially hard for the editor to gather material unless readers take the initiative in sending in manuscripts for publication. This is *your* magazine, and it will be only as good as *you* make it!

E. L. H.

In the summer of 1959 Dr. Ariga attended the meeting of the Theological Commission on Christ at Tutzing near Munich, Germany, as well as three other gatherings of the World Council of Churches held in preparation for the Third Assembly, which will meet in New Delhi in the fall of 1961 to discuss the theme: Christ, the Light of the World. Dr. Ariga is a true example of ecumenicity, for as a former visiting Professor at Union Theological Seminary, he was sent as a member of the American section of the Theological Commission. It is significant that a year ago he had already published a book in Japanese on the subject "Our Walk Is in the Light". We welcome his inspiring reflections on the True Light as the keynote for this issue, and look forward to a more detailed report to appear in the near future.

The Shining of the True Light

TETSUTARO ARIGA

"... because the darkness is passing away and the true light is already shining"—I John. 2: 8

I

The theme of light is always close to my mind as, I presume, it is to many other Christians' minds. So partly for its own sake and partly in anticipation of the coming great assembly of the World Council of Churches next year I propose here to meditate on the meaning of Christ as the light of the world. Of course, the idea of light as a religious symbol is a familiar one throughout the world. It is interesting to note how widespread the symbol of light is in the religious life of Japan. From time immemorial Japanese people have always been sun-worshippers. The Sun-goddess *Amaterasu-ōmikami* is still the main object of worships Shintoists. Even today many Japanese Shintoists getting up early in the morning, clap their hands in pious obeisance to the rising sun.

However, it is not only in Shinto but also in Buddhism that the symbol of light looms large. The *Dai-butsu* of Nara is a statue of the *Tathagata Vairocana* or *Dainichi-nyorai*, who is believed to be an embodiment of universal light, not to be identified with the physical sun, but to be understood in the sense of the ultimate spiritual reality illuminating all things of the universe. The *Amida* Buddha, the object of worship of Pure Land Buddhism, is also related to the symbol of light. For *Amida*, which taken by itself means "the infinite," is interpreted in the sense of *amitabha*, i. e., infinite light, as well as in the sense of *amitayus*, i. e., infinite life. The worship of *Amida* is extremely popular in this country; and whenever his name is invoked, the symbol of light comes close to the heart of a devout

Buddhist. Furthermore, the Buddhist prophet Nichiren of the thirteenth century, the founder of the Nichiren Sect or Sects, is said to have started his movement by chanting *Namu-Myohorengekyo* when he stood on the summit of Mt. Kiyozumi and solemnly greeted the rising sun.

Here we may observe a Shintoistic element mixed in with Nichiren's Buddhism. For somehow or other he associated his favorite Buddhist scripture *Myohorengekyo* (*Saddharma-pundarika Sutra*) with the radiance of the rising sun. But Buddhism itself is not essentially a solar cult whereas Shinto has certainly some features of the worship of the physical sun. It may be said that the symbol of light has a spiritual meaning to the Buddhists, while in the minds of the Shintoists it is more directly associated with the sun in the sky. At any rate, it is quite understandable that Mr. Tenko Nishida of the Ittoen, Yamashina, Kyoto, uses the symbol of light, which he calls *Ohikari*, as the most inclusive religious symbol with and in which Buddhists, Shintoists, and even Christians may gather and live and serve together.

II

Now let us ask, "What is the significance of the symbol of light to our Christian faith?" To our Christian faith, Christ is neither a natural light, as in nature-worship, nor even a spiritual light, as in Buddhism. For Christ, to our faith, is neither natural nor simply spiritual but "supernatural" light. His light shines not from inside nature nor from the inside of our mind but from beyond the limits of the universe and human existence. Christ the true light came into the world, yet "the world knew him not" and even "his own people received him not" (John 1: 9, 11). By the stubborn and desperate opposition of the powers of darkness he was even crucified, so that "there was darkness over all the land" (Mt. 27: 45). But in the final city of God the light of the sun or the moon is no longer needed "for the glory of God is its light, and its lamp is the Lamb" (Rev. 21: 23).

It is, we have to remember, such supernatural light that the Bible means when it says Christ is the light of the world. This is what we should mean when we use the symbol of light in reference to Christ. And it is from this angle that we should try to understand the meaning of our text: "because the darkness is passing away and the true light is already shining." I have quoted this text because these words from the First Letter of John seem to me be especially helpful in clarifying our human situation. Christ the Light has already come, but darkness still remains in the world. Or, "the darkness is passing away and the true light is already shining." Both the shining of the light and the power of the darkness are thus described in their process; and it is precisely in such a process of intermingling of light and darkness that we human beings find ourselves in our present world.

As Christians we are all united in our faith in Jesus Christ who says, "I am the light of the world" (John 9: 5). We do not simply believe in him but are convinced that his Gospel has universal significance, so it should be sent and preached to the ends of the world, that his light may penetrate into the very depths of human life both individual

and corporate. We are all summoned by God to this great cause of evangelism and mission. But the more effort we make in our assigned tasks, the more real become to us the stark and stubborn powers of resistance.

Sometimes we become pessimistic as to the future of the world and think darkness will never pass away, that it will stay till the end of the world. But this view should be corrected by the words of our text: "darkness is passing away." For however real and intractable the powers of darkness may be, they are not the powers of God. And indeed "God is light and in him is no darkness at all" (1 John 1: 5). Our text teaches that the true light of God is already shining and chasing away the darkness.

However, it is equally wrong to understand too optimistically the words, "the true light is already shining," as though the power of the light would automatically drive out the power of darkness. For according to the Bible there is a real conflict between light and darkness, life and death, love and hatred, righteousness and iniquity, truth and falsehood.

III

Christians are people committed to the cause of light, life, love, righteousness, and truth, over against the powers of darkness, death, hatred, iniquity, and falsehood. It is then our responsibility to be loyal servants to the cause of Christ in his struggle against the powers of darkness. Let us now reflect for a moment upon what this would mean to our present condition. Perchance it means that our Christian life on earth is also a process, and that a conscious process, caught in conflict between the forces of light and darkness. In other words, we Christians are not static "beings" but "beings-in-action." To use a more familiar Biblical term, we are to "walk," not in darkness but "in the light:" "If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one and another the blood of Jesus his Son cleanses us from all sin" (1 John 1: 7).

We may well remind ourselves in this connection of the last verse of the twelfth chapter of First Corinthians where the Apostle Paul, introducing his celebrated hymn of love, calls love "a still more excellent way." Love is thus the "way" which we Christians should walk. For God is love, and Christ is the Way. We Christians are then walking people, a pilgrim people, who have been shown by God the way to go. We are not aimlessly groping for light but walking by faith the way of Christ who is Light and Love. And precisely this should be our basic action. Our Christian action is action in love, in the love of God revealed in Jesus Christ our Lord.

The working of divine love, however, is never merely negative. It is not simply a battle against hatred. As light chases out darkness by shining by its own radiance, so is hatred overcome by the increase of love. This particular point in our Biblical message is a solemn call to our self-reflection and self-scrutiny. For we still love in a world which is full of ambiguities. We may be sure we are fighting against the forces of evil, error, and darkness; but these are in fact not always easy to locate and identify concretely. They are at work within ourselves, as well as outside of ourselves. They are at work

among Christians themselves, as well as among non-Christians.

Christians are often charged by non-Christians and even by some Christian critics with intolerance, exclusiveness, arrogance, and self-righteousness. To be sure, there may be misunderstandings on their part of our exclusive commitment to Christ and his Gospel. But is it not fitting that we should every once in a while scrutinize ourselves to see whether there is any human pride, arrogance, self-justification, narrowness, lack of sympathy or imagination in the minds and deeds of us Christians? The depth of our sin is unveiled precisely where we are tempted to do what is against the will of God in our honest conviction that we are faithful servants of Christ. So in a most humble spirit and with constant fear and trembling we have to live a life of love and service.

In our human world, where we recognize by faith that "the darkness is passing away and the true light is already shining," we Christians should be aware of ourselves as beings-in-action. Our faith is indeed "faith working through love." It is a dynamic faith, and a dynamic faith is always active. And the most basic Christian action is loving action. We Christians, then, must walk in the path of love, the kind of love that has been revealed by Jesus Christ in his life and death and resurrection.

The Planning Committee for the next assembly of the World Council of Churches is seeking indigenous expressions of religious feeling in the form of hymns or paintings. Since this hymn composed by the Rev. Yuki has been set to music by Ugo Nakada, it is a worthy example of Japanese Christian thought. We are grateful to Mr. Yuki for his gracious permission to use this translation.

Lo, the Sun of Righteousness

Lo, the Sun of Righteousness hath sent forth its light!
Far beyond our human strength is its power and might.

Now the night is o'er and gone, though it lingered long,
At the single word of God, driving out the wrong.

When we gaze upon the Light shining on our days,
Foolish seem our creeds outworn; vain, our ancient ways.

Holy flame! O fire of Love! Cleanse and strengthen me!
May the pathway that I tread glow with Life and Thee!

Koh Yuki

Trans. by E. Hibbard

This meditation was given at a retreat for the wives of missionaries held at Gamagori last autumn, and is based on the study book for the conference, which was Florence Allshorn's autobiography. All quotations except the final hymn are taken from that source.

Light and Salt

GERTRUD KUECKLICH

Florence Allshorn, who spent four years in Africa as a missionary, writes in her autobiography,

"She thought in terms of Christ's illustrations of leaven, of salt, of a light shining in the surrounding darkness. Her ceaseless concern was that the salt should not lose its saltiness, that the light should not be dimmed."

Salt and light: there is nothing unfamiliar to us about these two words—not only as a scriptural passage, (Matt. V: 13-16) but also in daily life. Salt and light are things which we constantly have near us and ready to be used.

But they are not a *team*. Salt would go with "pepper, perhaps, and "light" with "air". Christ did not say, "*You* are salt" to one person, and "*You* are a light" to another"; it was not "salt or light" but "salt *and* light". Salt, if merged with other substances, loses its form entirely and cannot be replaced—i. e. "re-placed", separated and and taken out again. Once spent, it is spent forever.

One part of our missionary life is the salt-part—that part of our life which loses itself in the general program, in the general set-up, in the general budget; not to become identified with forms or figures, but by my ability to improve and make acceptable the whole, well-blended, well stirred in by a wonderful and faultless Master's hand.

And there is the other part of our life, the light-part. This is very noticeable, emphasizing my individuality, even my mentality, often my spirituality; putting me where everybody can see me, not *under* something, but *on top of* something. Not "well blended and stirred in", but as a definite contrast to the surrounding darkness. Ye are the salt; ye are the light. One cannot become a substitute for the other. When salt is needed light cannot give flavor; and salt is useless in a dark or dangerous spot. Often we get all muddled up, confused from overwork, so disordered, so irrational. We mean "salt", but say "light". "Light" is demanded, and we give "salt". It is not that we do not have both to give. We do have them, but we are so unsettled, so afraid of everything. We are unable to see one thing, one situation through to its conclusion. We should be very thorough in our attitudes and our contacts. Jesus Christ, our Lord and King, kept his two gifts, salt and light, distinct. He did not die while he was touching the leper, while he was stilling the storm; and on the Cross he did not perform the miracle of descending in spectacular demonstration of his power. Thus we, also, must be now the one, utterly, wholly; now, the other.

"Let us be quite sure of that. He (Christ) watered down nothing. Good deeds were not enough. Even love was not enough unless it was love of a certain kind—the kind that wrung from St. Paul that dreadful cry, "Though I give all my goods to feed the poor, though I give my body to be burned and have not love, it profiteth me nothing."

And Jesus thus demands from us a clear-cut, an uncompromising way of service—not bashful or nervous, hiding behind somebody or under something else; not yet wastefully and spasmodically, throwing handfuls of "salt" all around us. This wonderful Jesus stands before us and says, "*Ye are.*" He does not say, "Study your surroundings, find out for yourself what is needed there—and then try to become it". No, *we are*. We are already salt and light. So consecrate this two-sided, ready-for-service life of ours anew to the cause of Jesus Christ in this land of Japan; to his Church here at the dawn of the second century of Protestant evangelism.

"Some of us will have to enter upon a vow of dedication to the eternal which is as complete and irrevocable as was the vow of the monks in the middle ages. Little groups of utterly dedicated lives knowing each other in fellowship with the divine, to live in the world, but not wholly of the world. Religion has become dulled and cooled and flooded with the secular; it must be lit and fired and flooded with the eternal. They must be ready to go the second mile, obedient, sensitive, selfless. Such groups could revive the Christian witness and shake the countryside."

Salt and light: in the kitchen stands a big, round earthenware jar, filled with salt. The cook dips it out with a wooden spoon and seasons a delicious soup for our many children, who can hardly wait until they are called to sing for the third time that day, "*Hibi no kate o*" (Praise God from whom all blessings flow.) Oh, how good it tastes! It's not the jar that counts; it's the salt therein.

On the beautifully decorated family table with extra places set for beloved guests, near the center-piece of flowers and candles stands a dainty, beautiful, sterling-silver salt-shaker, perhaps in the shape of a stone lantern or a *jinrikisha*. Grace is said, everybody is smiling, silver forks lift delicious food to hungry mouths. Someone reaches for the salt-shaker and quietly adds a dash to the food on his plate—now it's perfect! It's not the silver shaker that counts; it's the salt therein.

"He (Christ) is not saying, 'Be like this and you'll be good'. He's saying, 'Be like this and you'll be happy. It's the only way to happiness.' It's not how other people affect you, it's how you affect other people that matters all the time. Give and give and give happiness, and you'll get it all the time."

And so: the hurricane lamp for the storm, the Christmas candles for the table, the searchlight for the lighthouse. It's not the place that counts, it's the light.

As Florence Allshorn says, "The only thing is to go and serve, with body, soul and spirit, the integrated whole"—that is the task of every missionary in Japan. "Ye are the salt and the light."

"Teach me to love thee as thine angels love,
One holy passion filling all my frame;
The baptism of the Heaven-descended dove;
My heart an altar, and Thy love the flame."

As the first study ever made by an American of the life of the Hidden Christians in Kyushu, this is of tremendous historical and religious interest. It is of particular significance at this time in showing what happens to a religion when it becomes "encysted" and without an outlet. The light which is kept under a bushel soon grows dim for lack of air. Let us share the Light with all who live in the shadow!

The Hidden Christians of Ikutsuki Island

WILLIAM D. BRAY

On the current Japanese scene there is an unusual religious phenomenon, namely those people called "Hidden Christians" or "Separate Christians." These are living Japanese people whose ancestors refused to give up their Christian faith, even though the ruling Tokugawa Shogunate savagely demanded that they do so, and sought to persecute and put to death all those known Christians who would not recant. For two and a half centuries the Christians went underground in their worship, secretly passing down to their children the meaning of the Christian faith as they saw it, together with an incredibly precise rendition of the proper forms of worship as learned from Francis Xavier and other Catholic missionaries. Since the governmental persecution was so intense during the lengthy persecution, a Christian could not openly be a witness to any but his own immediate family; but even so, at the beginning of the Meiji Era, after the Tokugawa rule had toppled, there existed as many at twenty or thirty thousand of these Hidden Christians, distributed most generally in and around Southern Japan on Kyushu Island and on the outlying Hirado, Ikutsuki and Goto Islands.

It would have been normal for all these Hidden Christians to flock back to the Catholic Church as soon as the political pressures were removed, and after the coming of Admiral Perry in 1853, it seemed that such a relaxing of pressures was practically at hand. The first foreigners after Commodore Perry were the missionaries, and in 1862 one cathedral was dedicated at Yokohama, and in 1865 another one at Nagasaki. In connection with the dedication of the one at Nagasaki, several thousand country folk were emboldened to come forward and confess that the Catholic faith of their fathers had been secretly cherished for more than two hundred years. But other groups of the Hidden Christians were still apprehensive. The notices proclaiming the prohibition of Christianity still stood in every public square, and in 1871, 4,000 Christians at Urugami who had declared their faith were banished to 34 outlying sections of Japan. Firm efforts were made by the government to have them surrender their faith but most of them held steady. This situation, which was terribly vivid, served to deepen the conviction, already two and one half centuries old, that the national government was interested only in the persecution of the Christian faith, and therefore, in the matter of religious freedom it must never be trusted. This political conditioning cast a shadow that yet falls upon the Hidden Christians alive today, with the

result that they are honestly fearful to make public disclosure of their faith.

Despite an unbelievable accuracy in transmitting the words and sounds of the ritual they learned from the Catholic missionaries, along with a fairly faithful grasp of the substance of various teachings and doctrines, it must be noted that there crept into the worship as seen today certain additions and non-Catholic emphases, including a lay ministry with lay bishops, which the Catholic church finds impossible to recognize, and which thus makes more difficult the problems of re-entry into the Catholic church. Therefore, most of the present day Hidden Christians remain to themselves and perpetuate the form of Christianity as it has been handed down to them by their own immediate families back through eight generations.

The courage and faithfulness of these Hidden Christians has been told many times; and a dream of visiting them to learn first-hand had long been held by Mrs. Miki Sawada who has been a constant student of early Christianity in Japan, and whose collection of sacred relics of this period is easily the largest private collection now in Japan. To accompany her on the trip, both Mr. Keichi Watanabe of Tokyo and the present writer were invited. A period of prior planning, undertaken by Mr. Watanabe, guaranteed by a governor of Nagasaki Prefecture, assured us that we would be vouched for and could discuss our plan for study with the leaders of the Hidden Christians on Ikutsuki Island, just off from Hirado Island, at the lower end of Kyushu. Ikutsuki Island is not large, is dominantly fishing with some agriculture as its means of livelihood, and has, among its population, 800 Hidden Christians, who reside in three general areas. After a general meeting with the bishops and other church officials of this Hidden Christian group, we were given the privilege of visiting the homes and meeting places, were allowed to ask any questions, and make tape recordings of their worship services.

Forms of Worship

The homes of these Hidden Christians differ from other Japanese homes in one major respect only; in addition to the usual Buddhist and Shinto worship centers, there will be a secret sliding panel somewhere in the room, near one or the other of the altars, which will open to disclose a Christian worship center, or there may be a side room or an upstairs room which serves as the place of Christian worship. On the altar there will most often be found a scroll-painting, showing Christ, or the Madonna and Child, usually standing on the sun and the moon, as a symbol of world (or universal) authority. One altar at Yamada Village had a painting of the Madonna and child, flanked on the picture's right by a picture of Jesus at about 12 years of age, dressed in full flowing garments of a court prince, while on the left side was an old bearded benign figure, in garments worthy of an emperor, whose name was "Zeus-sama".¹ Below the picture on the wall one will find most usually a Cross (though occasionally a crucifix), flanked by candles, and two queer instruments (*o-tenpensia*) made of 65 separate strands of stout cord to resemble a scourge, which will

1) The local pronunciation of Deus-sama, the Catholic word for God, and not Jupiter (Ed.)

have tied among the various strands some metal discs (in one case, metal crosses, with notched ends), a disc for each generation it has been handed down. On the altar will also be a food offering consisting of 3 white unleavened dough cakes (*kagami-mochi*) and apples or other fruit, with an offering of wine (*sake*) for use in the worship.

This food offering is virtually the same as is found in Shinto, and of course was not introduced by Xavier; but since early Catholicism in Japan did not forbid respect for one's ancestors, and indeed had a doctrine of the Communion of Saints, this food offering was probably added afterwards to the worship. Another possibility is that it might have been added as an item of camouflage, and by continued use became traditional. Along with the *o-tempensia* may sometimes be found a beautiful vase or goblet containing water brought from a tiny spring from the nearby island of Naka-e, which was considered the most sacred of springs in the region because it has been blessed by St. Francis Xavier. Water from this spring is thus holy water, and may be used in certain rituals.

The Hidden Christians have an unordained clergy for themselves. There will be found bishops (from the Portuguese *bispo*) two for each area, whose tasks are to give sermons and addresses and to conduct special services on the church calendar. To disguise their position outside of the group they are called "Ojiisama", which is the normal Japanese term for grandfather. Next in ecclesiastical rank are the ordinary clergy, equal to a padre but distinguished from the bishops in garb only by the fact that their geta thongs are plain, where as the bishop's geta will have these thongs flecked with red color, or have a small red cord tied on unostentatiously. The name of these regular priests is "otot'sama", (which is only slightly different from *Otosama*, the normal word for father, and in its slightly differing form would excite no suspicion, sounding like a bit of dialect). Finally, under the regular priest are 3 classes of assistants, the *ichibanyaku*, the *nibanyaku* and *sambanyaku*. Among the various duties of the latter are to arrange the festivals and ceremonies and to hear any confessions that need to be heard.

Every male member of the entire group learns the chants and worship services not only letter perfect but accent perfect as well. In the beginning, the newly made Christians had been told that there were certain proper ways of addressing the new Christian God, and thus they went really to extreme lengths to learn and maintain the exact wording and accent. This was likewise true of the hymn chants. The learners of the present day must be of at least high school age, and are termed *mideshi* or *senmori*. The learning of the entire 3½ hours of ritual may require from 20 days for the quickest learners up to 3 or 4 months, the learner during that time doing no other work or study. If the pupil seems slow in learning, he is taken on a tour of the graves of all the martyrs of the island, and there he prays for help. Then without let-up, he and his teachers renew their efforts until the ritual is mastered. The time most favored for learning the ritual is the Lenten season.

The first service we were allowed to see was the ritual for the baptismal service, though no candidate was presented, and of course the same was true for the funeral service given a few minutes later. Both services took place in the home of one of the bishops,

down a sharp slope overlooking the sea, two miles from the village where we stayed. Fifteen of the very dignified bishops and padres were gathered on the *tatami* mats, dressed in their dark robes, seated in a "u" shape with one of the sides a bit longer than the other. Then two of the oldest bishops who were to conduct the services arose, went outdoors to a platform at the side of a little shed near a stone wall, where one bishop divested himself of all his clothing and, crouching down, had the other pour a bucket of freshly drawn water from the well over him in a ritual cleansing. No towel being permitted, he was clothed in a fresh dark navy colored linen kimono, which was an inherited old original ancestor's robe, and was escorted by the other bishop to the head of the room. He began a barely audible preparatory prayer that took about 4 minutes, and then undertook the recital of the baptismal ceremony in a rapid and clear voice, calling on the Trinity, and the martyred saints of the island to gather and give authority to the baptism. In the ritual, the Latin words *pater, filii, Maria, spiritus sanctus*, together with the Greek *kyrie eleison* were instantly distinguishable. A candle was lighted during the ceremony, symbolic of the life of the new Christian. Although no actual candidate for baptism was presented, the entire service was performed; and in it was the further symbolism of pouring water from a large bowl into a small one, together with the frequent use of the name "Joan" (John), spoken in stirring tones as if to summons him to the scene. It was not clear whether this use of the name was in memory of John's baptism at the Jordan or whether it here included reference to the water of the sacred spring which bears the same name on the nearby island of Naka-e, whose water is always used for baptisms.

The baptism ritual was immediately followed by the funeral service, which now took 40 minutes. It was recited by the oldest bishop, who was assisted by 4 other bishops in the chanting, and he was joined by the remaining clergy in the slow and solemn hymns that appeared towards the end of the ceremony, all of which bore clear likeness to the style of old Gregorian chants. Twice during the recital, the leader lighted a candle, blowing it out quickly, to allow the smoking wick to symbolize the departure of the spirit from the human body. Here too was pouring of water, but it was from a small cup to a large bowl in an act suggestive of the sacrament of Extreme Unction. Frequently throughout the ritual at the word *amen-zo* (amen) the sign of the cross was made, first before the head, the mouth, then in front of the breast, the gesture being made with the hand, the fingers held tightly as a fist, but the thumb held straight upwards as firmly as possible. Another variation of this hand gesture was seen at certain emphatic places in the ritual when the thumb, instead of being the pointer to make the sign of the cross, was thrust forward the entire arm's length, as if to use it to push something firmly out in front of the body.

When later we thought about it, we were aware of another fact, that if this lengthy funeral service were drawled out and mumbled, the singing either omitted or the tempo changed, the whole service would be generally indistinguishable from a Buddhist funeral service. In times of persecution, we know that this sort of change did occur, with out-

siders having no inkling that anything other than a normal Buddhist service was in progress. By such means it could happen that a Christian funeral could be had in those persecution days even next to the place of a temple or shrine; and neither priest nor police would have been any the wiser.

The next worship service we were permitted to watch was in a small house overlooking the sea and facing little Naka-e Island. The ritual this time was for family devotions, recited by father and son before a secret panel that had slid aside to reveal an inner altar. In addition to this, the family had the traditional Shinto and Buddhist altars. The ritual called for a series of hushed preparatory prayers as an introduction, for the benefit of the participants, then came the regular prayers in full voice to the end of the service. But here, at the end of the worship, there was a drawing of little pieces of wood from a box or a bag, in an effort to ascertain one's luck for the following month. Each piece of wood was uniform in size and had on it a Cross, a number, then one of three designs, the *hana*, the *naka*, or the *sue*, which had definite meanings. The *hana* at the beginning symbolized the first 5 prayers of the rosary, and indicated joy. The *naka* stood for the second 5 prayers and indicated sorrow. The *sue* stood for the last 5 prayers of the Rosary and indicated the end or the close of one's life or perhaps one's glorification as a martyr. So these drawings would give a bit of guidance as to whether special vigilance were needed or not. In the bag was a 16th piece of wood, which was especially good luck. This practice of drawing lots reminds one of the Old Testament urim and thummim, or the New Testament picture of choosing a new disciple to replace Judas; at any rate it reflects a distinct feeling that God would help guide people through such procedures.

On leaving this home, we halted at a bishop's house nearby for the *Toga Barai*, the All Souls-All Saints service, which seems the standard type of service for Sunday worship, and whose component elements, in rearranged form, constitute the greater part of the Easter ritual also. This *Toga Barai* was of an hour's duration and was spoken by one of the Bishops in the same rapid delivery as all others we were to see. It possessed too the same recognizable sprinkling of Latin and Greek words mixed in with the Japanese, and concluded with 3 hymns sung in unison by all the group, rich with a felt depth of feeling.

After lunchtime, a demonstration of their service for the healing of the sick took place. One of the boys who had been helpful as our guide had become slightly sick, and he served as the subject, lying on a bed on the floor, with one of the *Otot'sama* on either side. Each *Otot'sama* would take one of the *o-tempensia* from the worship center, plus a saucer full of dried beans. After beginning with prayer, each *Otot'sama* would jointly start recital of separate phases of the healing ritual, then would alternate sometimes, and occasionally would speak in unison. During these various phases, a ritual gesture would be made repeatedly with the *o-tempensia* as if to beat out or scourge away the sickness, this gesture being followed by the taking up of a dried bean and throwing it across over the patient's body and at the same time with the mouth making a "whishing" sound as if something had swiftly departed; it being most likely a symbol of the way the illness was expected to depart from the afflicted one. This service had an inner cycle of these gestures and

sounds that was to be repeated 50 times, at the end of which the officiating clergy would join in a common ritual and come to a close.

We were told that the Easter worship (*O-senjo-matsuri*) would be shown us in a very plain and unassuming chapel structure situated on the slope of a little hill, but that since we had heard most of the prayers in the service of the *Toga Barai*, only the ones not already performed would be given. The little chapel building did not look much different from a regular dwelling, and was barely 15 feet away from the tomb of an un-named martyr. To this chapel for their Easter worship, every family within the district brings its treasured Christian object of worship, (its *nando-gami*) and then by common agreement one such *nando gami* is chosen to be the central one in the altar arrangement for that year, the others flanking it. The bishops then appoint one of their number as an *O-nando-ban*, or guardian of these treasures, who is to remain at the chapel until the treasured *nando-gami* are returned to the homes they came from.

The altar arrangement we saw at the chapel was of interest. The central *nando-gami* chosen was a scroll of Mary, represented with full Japanese costume and Japanese features, standing on a crescent moon (a motif of universal authority) and flanked on either side by smaller individual pictures of Anton-sama and St. Francis Xavier. On the altar underneath were two candles on tall candleholders, three stacks—three layers deep—of the white *kagami-mochi*, two *o-tempensia*, three groups of two bottles each of *sake* and three trays each containing dishes of rice, fish, pressed fish, and various vegetables. The altar-covering was of silk with a floral design worked into it, and there was a backdrop of purple silk behind the pictures of Mary, and Anton-sama and Francis Xavier. There was up overhead a canopy of purple silk with a wistaria pattern in it, the canopy being spacious enough to cover the entire altar space and to hang down in front of the altar, there to be tied away in graceful curves.

Easter Day is known as *Agari hi*, the Rising Day, and is the high point in the church year. On it, every part of the ritual is delivered in its full form. Even the introductory prayers were lengthier than usual. It was difficult to get a clear impression of the service because only those parts not given in any other service were done for us, but even so, at the closing part there were three quite beautiful hymns done in unison. When the service was ended, the wife of the bishop who had been chosen to preside voiced a very genuine and sincere word of appreciation to all the bishops and clergy for their hard work of the past year and their leadership. She must address the *Ojii-sama* and the *Otot'sama* by name, thanking them individually. Incidentally there is a Palm Sunday on the church calendar, known as the *O-hana*, but it is not especially set aside with an elaborate worship.

Present Status of the Hidden Christians

What now may be said to be some of the beliefs of these Hidden Christians? Different localities yield a few different answers, for there was no great intercommunication between areas. But generally they believe in the Trinity, Father, Son, and Holy Spirit, and in Mary, and believe that this triune God is named Deus-sama. They believe He must be approached

in worship by means of certain favorable rituals, which they learned from the Catholic missionaries in the early days, and have faithfully sought to preserve. They practice Baptism—which any Catholic layman has the right to do in an emergency—but they have no ritual of the Lord's Supper. They believe that prayer may heal the sick, and freely use the ritual learned for that purpose. Marriage is not held to be a sacrament, but chastity is taught, and monogamy strictly adhered to. Extreme Unction is not performed as a sacrament, but traces of its influence may be found, especially in the funeral ritual. Various prayers are in order for securing good crops, rain and good fortune. On Ikutsuki Island there is not the use of the rosary. There are certain laws relating to ceremonial cleanness, which give procedures for rejoining the group after certain events such as menstruation, childbirth, and death in the family have been experienced.

These Hidden Christians maintain a deep loyalty to Francis Xavier, their first Christian missionary, and it is not equalled by any other loyalty. Something of deep loyalty also is directed toward their martyred heroes, but there is not the slightest loyalty to the Pope at Rome. Along with St. Francis Xavier, they revere the Apostles, then their local island martyrs such as Ichibei, Yoichibei, Antonsama, Pabro-sama, Gaspar-sama, and the like.

They do not know, nor seek to know, of other Hidden Christians or Christian groups, except incidentally. There is no broad awareness of one another's needs from island to island, nor from village to village; nor is there a feeling of necessity to extend fellowship to others outside of the intimate family or church circle. Yet within their own families they have aggressively kept the faith. Outsiders are generally referred to as *katsu*, or often *Samurai*, which are terms inoffensive within themselves but surcharged with meaning for the Hidden Christians. So secretive are the Hidden Christians that they feel a necessity to offer special prayers of penitence after having allowed outsiders such as we to witness their hidden worship.

Their use of the Lord's Prayer, the Apostle's Creed, the Ten Commandments, and certain set prayers and confessions, has provided a sparse framework of Christian doctrine, a framework which is scanty indeed. Yet what they have grasped is tightly held on to, and has been able to give some guidance.

A proper evaluation of the whole situation in which the Hidden Christians of Japan find themselves is not possible on the limited basis of a single encounter with them. Yet certain observations may not be too far amiss. The first would be that in such an environment where multiple confusions have existed through Buddhism and Shinto, these Hidden Christians have actually managed to cut through to a more satisfying reality through their Christian faith. People in other lands of the West who have been spared these confusions can not quite understand the triumph achieved by these Hidden worshippers in Japan. It has been relatively easy in the West to keep the Christian faith reasonably faithful to the tradition it came from, and not only that, but there been many schools and teachers with freedom to give open guidance; whereas these Hidden Christians have faced a situation just the opposite. The lack of trained or educated priests in Japan during the persecution was contributory to certain changes that crept in the faith handed down by Xavier and

his successors. When the priests had to go from the country or were killed, there were no learned people to guide the newly-established worshipping flock. A Protestant is quite likely to feel that if only the Bible could have been widely placed in the hands of the infant church and its peoples, it might have been able to supply a corrective standard against which changes or intrusions might have been evaluated. Further, lack of priests prevented the administration of the Lord's Supper, which is a major sacrament and a major symbol of the Church's world wide fellowship, and is a focal point of the church's teaching about Christ and His significance. Absence of this great emphasis has led in part to the failure of larger overtones of fellowship within the group. The motive for learning their rituals so incredibly letter-perfect was to be found in their happiness in the Christian God and in knowing that the established ritual was a proper way to approach Him. Thus they took the various received elements of worship given them, and set them deeply in their hearts and minds. There was truly a vast desire to keep faithful—nothing else could have carried them over the 250 years of oppression and unrelenting persecution.

The bad effects of having to maintain secrecy in their faith are not difficult to understand. To have to keep Christianity a secret robs it of its chance to create a favorable climate for itself among people and society. A Christian is to let his light so shine that men may see the good deeds that are being done, and thereby learn to glorify the Christian God who guides His followers to do them. St. Paul declares that we are "created for good works". But when not even a cup of water can be given in the name of Christ, the public must remain a stranger to the true knowledge and insights of the Christian faith. And it must be also admitted that the Christian faith of these Hidden Christians has been without the social power and cleansing it ought to have been able to exert. Not only so, since the Christian illumination could be used only within their families, Christianity came to be on the defensive and all its struggle was to keep what it had, with no creative thought being possible for those bold strategies to reach out and gain the Kingdom. Further, the necessity of having to wait to transmit the hidden faith until their children were teen-agers (and thereby able to keep the family's worship a secret) brought delays that were not of the best. It meant that both then and now, such children are not encompassed with those habits and mainstays that should be ingrained in them for the rest of their lifetime. Today, a child must be of high school age before he can learn the secret ritual—and now often their desire to learn it has waned or entirely vanished. The present Hidden Christian movement in Ikutsuki Island is slowly fading out, with many of its eligible children going over to the Catholic Church or not espousing any faith at all. The item of secrecy robs the group of the fellowship which is one of the main purposes of the Kingdom of God, and it further emphasizes the loneliness of man's nature.

In the present day, the habits of furtiveness and secrecy have persisted long after the real danger has abated. It has been nearly a century since the last persecution, and the old Tokugawa government is no more. Yet the worship still is secret. There is a desire for casting off the cloak of secrecy, and this desire is making headway, though it is impossible to expect about-face changes to come overnight. With some congregations, it isn't

even in the talking stage as yet.

What may one think of the values that have resulted from this Hidden Christian worship? Is the ledger on the negative side only? Did it do any good to have had Christian worship, though secret, down through these past difficult 3 centuries in Japan?

The values generally lie in the realm of personal religion for the individual believer. First of all, there is that deep personal satisfaction of having seen a coherent moral universe, where the Creator God is the One who cared for His own children, not surrendering the task of saving them to any other person, a God who came in Jesus to bless them. This is a direct view into the heart of Reality itself, and somehow these hidden worshippers got a glimpse of it and refused to let it go. Further, in the Lord's Prayer, they had the privilege of calling this God by the name and meaning of Father, learned to hallow His Name and to pray for His Kingdom. One needs only to hear one of the folk songs of Ikutsuki Island to know that something of the Kingdom was felt; the song says that a good world (a *yoka* world) will come someday, and a "good" man will reign. It will arrive on the day that a great fishing ship comes into the harbor, bearing on its snow-white sails a great red circle with the letter *ya* written within (a circle is *maru*, and *maru* plus *ya* gives "Maruya", or Mary—which was as daring as a song might be in those days of persecution). Thus the coming of the Kingdom was somehow tied in with Mary, and therefore with her Son. And so they prayed for the coming of that great day. They were taught daily the ideal of forgiveness in the Lord's Prayer—and the Hidden Christian group is most marked by its kindly and forgiving spirit. They did not breathe out hate against those who did them harm. The Apostles' Creed kept before them the Resurrection Hope, with its Life Everlasting, lived out in the presence of a loving and merciful God. Thus for the person who believed, there was a great inner illumination that kept the personality steady and began to reshape it after the pattern of Christ. Even though the social and prophetic values of their faith had to remain undeveloped, there was indeed light for the believer to work by, as he walked in companionship with the God who made him.

There is, in conclusion, a final word about the impact of Francis Xavier himself. He was one of the most gifted and earnest missionaries that the Christian Church has ever had to represent her. We have to search far to find his superior in making a lasting religious effect, such as is seen on these village people. He visited this island of Ikutsuki only three times, if tradition be true, and that within a brief span of five months. But now, 400 years later, his deep human concern and his message of God's salvation are remembered with an accuracy and a precision accorded to but few who have sought to plant the Christian banner in a new and different culture.

The editor takes special pleasure in publishing this article on the pioneer work of one of "the giants in the earth" because, as a child growing up in a missionary home in Manchuria, she was often the recipient of the Winns' hospitality. The material for the paper was derived from a Th. M. thesis entitled "A History of Christianity in Kanazawa City, Japan" which Mr. Parker submitted to the Southern Baptist Theological Seminary, Louisville, Kentucky, in 1957.

Open Door to the Hinterland

Protestant Beginnings in Kanazawa

F. CALVIN PARKER

The ground seemed to pitch and roll as Thomas Clay Winn stepped onto Kaga soil for the first time. He had taken a steamer from Tsuruga to make the trip easier for Mrs. Winn and their infant daughter Mary, but a sudden storm had churned up the Japan Sea and threatened to destroy the 2000 ton vessel and everyone on board. Even when the ship had reached the port of Kanaiwa, the sea was still so turbulent that the passengers had had to wait two days to be rowed to shore. So the journey had ended at last on October 4, 1879.

On hand to greet the Winns were their own traveling companions, who had left them at Tsuruga to take the overland route to Kanazawa. Mrs. M. T. True, a missionary widow who had done school work in Peking and Tokyo and was known for her spiritual power and executive ability, was accompanied by her 12-year old daughter. Mr. and Mrs. Hayaishi Seikichi and Miss Deguchi Seiko were Japanese evangelists. How good it was to have the Presbyterian band together after the perilous 12-day journey from Yokohama!

Also in the welcoming party was Principal Numada of the Kanazawa Prefecture Middle Normal School. It was only because Winn and Mrs. True had come to teach English in the school that they had been able to secure a travel permit to the interior. Kanazawa had invited Dr. Verbeck to come from Nagasaki as early as 1867; and though the missionary had declined, a few foreign teachers had visited the city during the 70's. Winn's immediate predecessor at the Normal School, Dr. Whitney, had taught an English Bible Class until a cholera epidemic had caused him to leave his post early. But there had been no continuous or aggressive Protestant witness in Kanazawa prior to the coming of the Winn party.

Landing ceremonies completed, the odd group of Japanese and foreigners began the 3-mile trip inland. Thomas Winn's mind was filled with vivid images of the violent storm he had just experienced. He thought about his books, foodstuffs, clothing, and wedding presents—all lost at sea. He thought, too, about the spiritual lot of his fellow pas-

sengers whose frightened cries and heathen prayers still rang in his ears. And perhaps he wondered what storms lay ahead in Kanazawa, the conservative center of Japan's backward hinterland. In Kobe Thomas had met the Christian publisher, Imamura Kenkichi, and learned how he had been arrested in Kanazawa for giving out tracts. Furthermore, he knew that the fanatical nationalist who had assassinated one of Japan's pro-Western cabinet ministers the year before had hailed from Kanazawa.

As Winn's jinrikisha jogged along, he felt the pioneer spirit surge through his athletic frame, a spirit not unlike that of his uncle, Dr. S. R. Brown, who had landed in Kanagawa just 20 years before and later influenced Thomas to come to Japan also. And Winn perhaps remembered his determination not to disappoint the great man who had recommended him for the position in Kanazawa—Dr. Hepburn.

Approaching the Kaga capital, Thomas saw for the first time the mighty Oyama castle standing on a fortified hill in the midst of a sea of tiled roofs. Here the Maeda clan had reigned from the days of Oda Nobunaga until the Meiji Restoration. Upon entering the city, Winn noticed that the streets were extremely narrow and crooked. Anyone not familiar with the tangle of lanes would be likely to come to a dead end against a mud wall, for the first *daimyo* had deliberately laid out the city as a kind of maze to trap spies and prevent enemy forces from making a hasty approach to the castle precincts. So the newcomers were not surprised to learn that the town had suffered numerous conflagrations during its 300-year history.

Opposite the castle gate lay Kenroku Park, which today is often acclaimed the most beautiful landscape garden in Japan. In the middle of the park was a pond where Togoro had washed potatoes and seen the dirt change into gold dust as it settled to the bottom. The name associated with the legend, *Kane-arai-zawa* (Gold-washing-swamp), had been shortened to *Kanazawa*.

The moat around the castle grounds had been constructed by a most remarkable engineer, Takayama Ukon. A Christian *daimyo* who had been exiled to Kaga by Hideyoshi, Takayama had converted over a thousand citizens to his faith before Tokugawa Ieyasu's harsh ban against the alien religion had driven him to the Philippines. The Christian community had gone underground, but the unrelenting efforts of Tokugawa's inquisitors had removed all traces of the hated faith except for a few concealed crosses engraved on stone lanterns. The persecution of *Kirishitan* was not entirely forgotten, however; for although there had been no crucifixions or beheading in the city since the 17th century, even the 19th century had witnessed the suicide of an accused Christian.

Behind the castle and park towered Mount Utatsu, serving as a sort of backdrop to the city and a haven of refuge to outcasts. Just after the Meiji Restoration 500 men, women, and children from the secret colony of Christian believers discovered near Nagasaki* had been herded into cramped, segregated quarters on the mountain. Buddhist priests, two of whom read the whole Bible in Chinese in order to argue intelligently

*See article on "The Hidden Christians of Ikutsuki Island" in this issue.

against Christianity, had urged the people to apostatize; but only a few, who doubtless were moved by their desire to get back to Nagasaki rather than by Buddhist logic, had professed to recant. In 1873, the ban against *Yaso* religion lifted, the queer community had left *en masse* for Kyushu, leaving only their dead behind. Apparently the only living Christian in Kanazawa was a Catholic wine merchant who claimed to have a dispensation from the Pope to carry on his business.

The Winns were barely settled in their government-furnished house when Thomas was called before Governor Sensaka. He informed the governor that he had come as a teacher and would perform his duties faithfully, but that he was primarily a missionary and would share his Christian faith with others.

"Will your religious work interfere with your teaching?"

"Not at all."

"Then feel free to evangelize."

Fast-moving Thomas Winn already had his strategy worked out. He promptly rented a house next door to his own in Nagamachi and there conducted the first Protestant service in Kanazawa just six days after his arrival sans baggage. The next day he opened a preaching station at Hayashi's rented house in another part of town. Services were held every day in both places, and 3 months later still another mission was opened. On May 1, 1881, Kanazawa Church was organized with 18 members, including a deacon and an elder. This was remarkable in view of the pessimistic predictions concerning evangelism there, but not so surprising in the light of Winn's intensive efforts. Strangely, the castle burned to the ground that same year, dramatically emphasizing the passing of the old era.

There was opposition to be sure, just as Mr. Imamura and others had warned. The early converts, one of whom was a prominent judge, were plagued by antagonistic relatives and mocking neighbors. The Winns and Mrs. True—their persons and their houses—were under constant police guard. Thomas was annoyed at the omnipresent policemen, but he submitted to such precautionary measures for the sake of local officials.

Having launched a duly-constituted church, Winn now faced the problem of his expiring teacher's permit. Mrs. True, who had given herself unstintingly both as a teacher and as an evangelist, returned to Graham Seminary in Tokyo; but Winn, in order to stay in Kanazawa and continue evangelizing, applied for a permit to teach in a private school. The sympathetic governor, in violation of regulations, allowed the Winns to remain in the city while waiting for the permit to come.

With the cooperation of his church leaders, Winn opened the Ai-Shin (Love-Truth) School in 1882 and taught an initial class of 17 or 18 boys. Several of the students later attained high posts in the country, including that of Education Minister. Someone tried to burn the school down during its first year, but the blaze was spotted and extinguished before extensive damage was done.

Now that Winn was strictly on his own and the police guard had been removed, he was somewhat at the mercy of hoodlums. But his only brush with violence within the city occurred one Sunday night on his way home from church. Seeing a gang of men

with bamboo spears in the street ahead, Winn quickly cut over to the road beside the river, but it was too late to avoid detection. After one man attacked him and threw him into the water, the missionary emerged on the opposite bank and arrived home safely.

A Japanese evangelist from Tokyo did not fare so well as Winn. Kato Toshiyuki was caught on the street after dark by two men armed with wooden swords. The assailants struck the preacher in the head and side and left him lying in the road clutching his blood-soaked Bible. After a partial recovery, Kato returned to Tokyo but died there from his wounds. In two other recorded incidents, a church elder narrowly missed being hit by a roof tile thrown at him, and a girl returning home from prayer meeting was chased by a gang of shouting ruffians.

The Presbyterian work was greatly strengthened in 1883 by the coming of J. H. Porter with his wife and sister. Porter founded the Hokuriku Eiwa School and served as its principal until his transfer to Osaka 6 years later. He also helped to start Tonomachi Church and built its chapel. Mrs. Porter is credited with practicing medicine. Miss Francina E. Porter, who stayed for 17 years, founded the first Christian kindergarten in Japan, called Eiwa Kindergarten. Officials came to Kanazawa from long distances to visit the pioneer institution and study the methods Miss Porter employed. This kindergarten still operates today, but the grammar school she started and her brother's school were both discontinued at the turn of the century.

Another missionary who came to Kanazawa in 1883 was Mary K. Hesser, who lived temporarily in the Winns' home and taught in J. H. Porter's school. Miss Hesser was primarily concerned for the girls of Japan, for she believed that they were entitled to the same education as boys, and she wanted them to have the kind of Christian training that she herself had received. Accordingly, she founded in 1885 Kanazawa Jo Gakko, the first school in the Hokuriku district to provide general education for girls above the primary school level. The 4-year course included reading, composition, calligraphy, morals, physiology, chemistry, sewing, etiquette, music, and physical education, with an average load of 30 classroom hours a week and most of the instruction in English. English was the main attraction, although one mother enrolled her two daughters thinking that the school paid 1000 yen (about \$500) each for new students. When she applied for the money and learned that she was the victim of a false rumor, she promptly withdrew the girls.

Despite a more fantastic rumor that students would be anesthetized and pricked to death in a large basket, enrollment reached 80 in three years. The girls engaged in all sorts of worthy projects that enhanced the institution's reputation. Also they held the first school picnic in Kanazawa, and one of them was the first to wear a Western dress in the city.

Although Thomas Winn had helped to get the girls' school started, the dominating figure from the beginning was Mary Hesser. A strict disciplinarian, she regulated every aspect of the school life; for example, she allowed exactly two minutes and five seconds for changing classes. She distorted her face to demonstrate the correct pronunciation of English words and cowed her students by patting her foot on the classroom floor. The

daughter of a German-American physician, she inoculated the girls against smallpox, cared for the sick, and visited absentees personally, even though the houses "defiled" by her presence had to be purified with salt after her departure. A bespectacled woman of large build, she was sometimes mistaken for a man; and her legs were so long that she suffered from cramps whenever she traveled any distance in a confining palanquin. But despite her Western ways and firm manner, Miss Hesser mastered the Japanese language and showed genuine respect for local tradition and customs. Furthermore she refused to be principal of the school because of her conviction that a Japanese should fill that position.

Meanwhile Winn consolidated his Ai-Shin School with the Eiwa School and joined Porter's faculty. As instructor in physical education, he built a small gymnasium to make possible winter exercise. While demonstrating the use of an Indian club, he would thrill the students with his Indian war whoop. In his lectures he included such practical advice as "Don't borrow money" and "Marry a healthy girl."

In addition to his school responsibilities, Winn continued to work with Kanazawa Church. The church dedicated a new auditorium in 1884 with over 200 people in attendance. With 76 members, it called its first pastor, Aoki Chuei, and became self-supporting. The services were so well attended that persons coming late were refused admission. Winn, Porter and Japanese leaders also conducted successful lecture meetings in the public auditorium. In Kanazawa, as in the rest of Japan, Christianity was now riding the crest of a wave of popularity.

The Winns themselves were getting to be widely admired, and they would receive hundreds of guests on New Year's Day. They kept a cow and often startled unsuspecting visitors by giving them their first taste of milk or ice cream. They introduced to Kanazawa not only the dairying industry, but also Western cooking, Western furniture, tin-smithing, the bicycle, and the self-playing piano. Consequently, for many years all the bakers, tinsmiths, and bicycle mechanics in the city were members of Kanazawa Church. Mr. Winn also won respect by taking his turn at shoveling snow from the streets.

The amazing Eliza Winn, in addition to bearing, rearing, and educating her own children (five were born in Kanazawa), found time to teach dressmaking, machine sewing, knitting, cooking, piano, English, and history. Her training in nursing and medicine enabled her to take care of her family as well as sick guests and acquaintances. She took food to friends who were ill; but the Japanese, while appreciative of her well-meaning kindness, often were unable to eat the unfamiliar dishes.

When Thomas embarked on evangelistic tours outside the city, however, the reception accorded him was quite different. Often he was the target of flying stones and mud. The opposition of Buddhist priests made it extremely difficult for him to find a place to spend the night or conduct meetings. One man who rented him a house was exiled from his town for ten years. When the missionary would succeed in getting a meeting place, wild protesters would storm through the room during the service wearing their muddy footgear. In one city a church building under construction was torn down by an angry mob. Con-

servative Buddhist towns throughout the district from Tsuruga to Toyama, were plainly opposed to the Christian gospel.

Missionaries were much safer among the 100,000 people of Kanazawa, who expressed their opposition in more gentle ways. Buddhist priests of the True Pure Land Sect often conducted protest meetings, and young men sometimes heckled Christian lecture meetings. One citizen expressed his opinion as follows: "The weak-kneed Christians worship crucifixion and pray for good fortune." And someone posted this poem in a public place:

The base men of the world
Show flattery toward foreign countries in vain.
Just what is this evil doctrine?
With living eyes look at reason.

During a friendly snowball fight with some of his students in 1886, Winn looked around just as a snowball was thrown at him from close range, and he was struck in the eye. The injury was serious enough so that the Winns had to return to the States in order to get adequate medical care. Disappointed at having to leave Kanazawa before their 8-year term was up, the Winns counted the people Thomas had baptized, and to their surprise, there were exactly 100, the number of converts they had prayed to win during the first term. Unfortunately Thomas' eye was injured again in America, and their furlough was extended to 1888.

Soon after the Winns got back to Kanazawa, they entertained two pioneer missionaries of the Methodist Church of Canada, George Cochran and John W. Saunby, who were visiting the city on a survey trip. Dr. Cochran, who had contracted typhoid fever in Toyama, found himself in experienced hands, for little Willard Winn had died from the disease and Thomas had contracted it but recovered. Impressed with the opportunity of working in Kanazawa, the Methodist Church in 1890 assigned Saunby there, and he forthwith launched the Hirosaka Church. Also the Canadian Methodist Mission formally appointed Daniel R. McKenzie, who had come to Kanazawa in 1887 as a teacher in the Fourth Higher School (formerly the Normal School where Winn first taught), Determined to master Japanese, McKenzie covered the walls and ceiling of his study with ideographs. Filled with evangelistic zeal, he walked all over the district and preached at every opportunity in schools, temples, and homes.

The first year of Presbyterian-Methodist cooperation, 1890, was a notable one. A joint relief committee distributed food, medicine, and money to over 800 needy persons during a severe rice shortage. There was a public lecture to oppose licensed prostitution and a mass meeting featuring Y. M. C. A. leaders. Everything were smoothly until a visiting Japanese lecturer, Kobayashi Mitsuyasu, announced that he would speak on the subject, "Is the Emperor Constantine in Japan?" He intended to say that he hoped the Emperor would be converted and promote Christianity in Japan, as Constantine had done in the Roman Empire. But Buddhist students demonstrated so noisily during the day that Kobayashi cancelled his lecture and fled the city on foot. The local Methodist pastor, taken to the police station for questioning, submitted a copy of Kobayashi's manuscript to show that it

contained nothing offensive, and was released the next day.

In the same year Kanazawa Jo Gakko, the Presbyterian girls' school, graduated its first class, erected a new building, and revised its curriculum to make room for more Japanese instruction, textbooks and culture. That winter Kanazawa Church held daily prayer meetings over a period of two months; but during one of the sessions held at the Winn home, word came that the church building had just collapsed under the weight of snow on the roof. While the Christians continued to pray with renewed fervor, unsympathetic townspeople spread the news with jubilation. The local newspaper concluded its terse account of the incident with the words, *Aa, Mendo* (Ah, troublesome!), printing *Aa Men* in *katakana* (phonetic writing) to make a pun on the Christians' "Amen."

But the Christians themselves had the last laugh. Meeting temporarily in the new assembly hall at Jo Gakko, the church doubled the size of its property and completed a bigger and better building by the following summer. The cost of construction was met entirely by local gifts. Students in the mission schools gave money earned by doing odd jobs, and the principal of the boys' school paid a pledge equivalent to two-and-a-half month's salary by raising and selling strawberries.

During the evening meeting following the dedication service for the new building, a gang of men gathered outside the church and threatened to kill the pastor. The members of the congregation wanted to stay with him to help protect him, but he persuaded them to go home. Then taking a paper lantern in his hand, the minister darted out the front door shouting, "I'm Banno. Kill me!" Yet no one laid a hand on him and he reached home safely. The next day the gang leader came to Banno's house to challenge him to a duel, but got no response. Later, after being converted by a missionary in Niigata, he visited the pastor again to seek forgiveness for his unruly conduct.

After reaching a peak resident membership of 178 in 1891 and 1892, Kanazawa Church began to experience a serious slump. The number of baptisms declined from 32 in 1891 to 8 in 1893. Offerings dropped from an average 13 yen monthly to as low as 3 yen. The general reaction against Western culture and religion which characterized Japan as a whole was being felt in Kanazawa, but there were also contributing factors peculiar to the local situation. Several members withdrew in order to form new churches in Toyama and Daishoji. Kanazawa Church took a strong stand against the liberal theology and lax discipline which had become widespread in Japan. It tried to indoctrinate its members thoroughly in the fundamentals of the faith. It voted not to tolerate divorce for any reason at all. It expelled four members for being absent from Sunday worship for a period of two years, and barred many others from communion for various offenses.

Meanwhile Canadian Methodists began sending single women to Kanazawa, and these workers opened industrial homes for women, an orphanage for girls, a night school, and a kindergarten. Mrs. Winn also opened an orphanage after seeing children of jobless *samurai* hunting for food in the snow. It remained for the McKenzies to establish the large Kanazawa Orphanage, which survives today, to care for children left desolate by the Russo-Japanese war. Saunby established Kanazawa Ei Gakuin, an English school for men

which produced some outstanding graduates during the several years it was in operation.

Dr. and Mrs. Thomas Winn, honored by the citizens of Kanazawa with the title, "Patrons of Western Culture," transferred to Osaka in 1898 and later went to Manchuria, where Mrs. Winn died. Dr. Winn, who possibly is the only American whose biography* has been written in Japanese and not in English, returned to the city at the age of 79 with the second Mrs. Winn, and died peacefully on the front pew of Kanazawa Church minutes before he was to stand in the pulpit and preach. The very church he had founded 50 years earlier was for Thomas Winn the gateway to heaven.

The evangelistic, educational, and social work of the early missionaries and Japanese Christians undoubtedly left an indelible mark on the city of Kanazawa. Much of the school and welfare activities they carried on is now in the hands of civil authorities, but the Christian influence they exercised is still a potent force for good. Some concrete evidences of their success remain. The Presbyterians gave to the city an outstanding girls' school, now the highly respected Hokuriku Gakuin. Attached to it is the kindergarten, which was the forerunner of all other Christian kindergartens in Japan. The Methodists, coming a decade behind the Presbyterians, contributed the children's home now known as Baikokai, as well as three strong churches to match the Presbyterian three. These six churches are now a part of the Kyodan. The Episcopal Church dates from the turn of the century; the other Protestant churches are post-war institutions. The Catholic church and hospital, by no means unimportant, lie outside the scope of this article.

A dozen churches among 500 temples and shrines; a thousand Christians among 300 thousand people—these ratios are unimpressive; but Christianity nevertheless is firmly entrenched in Kanazawa and fully accepted as a significant religion, along with Buddhism and Shinto. It is certain that the pioneer missionaries, represented by such outstanding names as Winn, Porter, Hesser, McKenzie, and Saunby, laid a solid foundation for the Protestant faith in Kanazawa.

* Nakazawa Shoshichi, *Nippon no Shito: Tomasu Win Den*. Tokyo: Shinkyo Shuppansha, 1932 and 1952.

In his capacity as Panel Secretary of the Japanese study group on the "Life and Mission of the Church," Mr. Thurber is well qualified to report on the progress which is being made toward greater ecumenicity in the thinking of Japanese church leaders.

The Life and Mission of the Church

NEWTON THURBER

The world's Student Christian Federation has committed itself during the coming five years to an intensive program of study and teaching on the "Life and Mission of the Church." In the decision is implied the determination of the student Christian movement in more than fifty countries to make this theme the center of their own study, prayer and action during this period ahead. On the international or inter-movement level the Federation is directing its resources to the carrying out of a series of major conferences and the development of the related study program and materials.

Questions have been asked about the reasons for such a project. "Why should Christian students around the world expend their strength on discussion of the life and mission of the church? Isn't this the job of the churches and their leaders? Does this project represent the real needs and concerns of students?" In response, it can only be said that the Federation has a sense that it could do no other but embark upon the project. On all sides it saw evidence: 1) that we are in a radically new world situation, 2) that the theological perspectives that have shaped the life of the Church and the student Christian movement have undergone great change and 3) that we have entered a new ecumenical era in the world-wide expansion of the Church. Through all of these we have been given insights which point to a drastically changed understanding of the life and mission of the Church. The dynamics of the development of the Federation have caused it to see that it cannot separate its life from that of the Church. Neither can the Federation look at its mission in the universities of the world in isolation from the total world mission of the Christian Church.

In the face of these factors, the World's Student Christian Federation has felt called of God to seek a deeper understanding of the life of the Church and to bring alive to students the mission of Christ throughout the world through the program on the "Life and Mission of the Church."

Since the first two factors mentioned above have already been fully dealt with in a previous issue of JCQ, we shall turn at once to the third important new factor that forces us to re-think the life and mission of the Church, namely, that we have entered the ecumenical era in the world-wide expansion of Christianity. There is considerable confusion about the meaning of the term "ecumenical." The ecumenical movement embodies at least three factors. The first is the great concern felt by Christians for the unity and wholeness of

the Church. Paul has written powerfully of God's purpose to renew his whole creation, to bring salvation to all nations and to all nations and to make them one in their obedience to His will. If this is God's purpose it is obvious that the Church should express this same unity. As Christians fail to know this unity, they deprive themselves of the experience of a part of the meaning of reconciliation in Jesus Christ, and at the same time, they make it difficult for others to see what God has done for the world in Jesus Christ. As a result of the conviction that God wills the unity of His Church as an expression of the unity he offers to all the world, many Christians have become dissatisfied with the disunity of the Churches. There have been many recent significant steps towards Christian reunion. Among these are the several church mergers of churches having the same tradition, such as the recent creation of the United Presbyterian Church in the United States of America. Special attention should be drawn to the various united churches which have been established in South India, the Philippines, Canada, the United States, as well as in Japan and other countries where Christians of a number of different traditions affirm their membership in a common Christian Community.

Another aspect of the Ecumenical movement is the establishment of the church around the world. The Christian Church is found in every country of the world except two, Tibet and Outer Mongolia. When I was in Japan five years ago, I would have had to say that there were four countries in which the Church was not established and add the names of Afghanistan and Nepal. There is something much more significant than the geographical expansion of the Church that is involved in this world-wide establishment of the Church. Wherever the Church has been established it has become involved in God's work of redeeming the particular culture. The encounter with each culture has caused the Church to come to a deep understanding of differing aspects of the Christian faith. As a result, the whole Christian Church has been enriched. I personally can testify to the increased understanding of Christian stewardship which I have gained from Korean Christians, of the deeper knowledge of Christian meditation and prayer which come from Indian Christians, and of the great importance of the Christian peace witness which Japanese Christians have taught me.

Not only is the Church enriched by the shared Christian experience of the Church in various countries but its witness is strengthened through the sharing of personnel, etc. During the past five years while I worked with the Student Volunteer Movement, I served with staff members coming from India, Argentina and Switzerland. It is difficult to overestimate the greatness of the contribution made by these Christian leaders from other countries to the student Christian movement in the United States. One of the most important recent developments in the life and mission of the Church is the establishment of the East Asia Christian Conference. This organization, bringing together the representatives of the Christian Churches of East Asia, will be used for sharing the resources of the entire Church for the evangelization of that area. Typical of the activities of this organization (in its embryonic stage) was the sending of several Filipino Christian nurses who had been invited to serve in Christian hospitals in Thailand, through funds provided by Christ-

ians in Hong Kong. It is exciting to think of the great impetus which will be given to the mission of the Church through the release of the resources of the churches of Asia for the use of the whole Church.

The third, and probably most significant, aspect of the "ecumenical movement" is seen when one looks at the origin of the word found in the Greek "oikos" which in New Testament usage had the meaning of the 'whole world'. This is not just the geographic world, but the world of political, economic and social communities. It had an earlier meaning of "household". All the households of life, the places where men live and work, are to be led to acknowledge the Lordship of Jesus Christ.

The Church is called to be a living witness to God's purposes in all such communities. The Church is present in these areas of the life of the world through its laymen. They are not present as individual Christians but as part of the body of Christ. There has been much thought about the form through which the Church carries out its mission in the world. In many places it is believed that the form of the parish church alone is not sufficient. Previously the parish church was a community of Christians who lived and worked in the same area where the church was located. In modern society this is no longer true; men often live in one place, work in another, and worship in still another. Recently, in England, there have been developed "house churches" while in Germany there has been much discussion of "para-congregations" (alongside congregations). In both cases there is the affirmation of the necessity for Christians to participate in the life of the traditional parish church for worship and nurture. This is considered to be the "gathered Church." In addition, however, the Christian life of worship, study and witness needs to be expressed in the place of work. The Christian does not leave the Church behind when he enters the factory, the office or the school. It is in the "house-church" of the Christians who work in the same social context that a vital Christian fellowship of those who share a common life is found. They come together to devote themselves "to the apostles' teaching and fellowship, to the breaking of the bread and the prayers" (Act 2: 42). The "house-church" becomes the "Church in the dispersion" which is in contact with the world and which can, therefore, effectively communicate the Gospel. It is through the obedience of members of the "house-churches" that Christ's lordship over the different "houses" of society becomes effective.

Implied in this third understanding of the "ecumenical movement" is an attitude on the part of the Christian toward the world which is one of love and empathy as well as judgment. Society is not seen as a hostile world to which the Christian brings Jesus Christ and out of which persons are to be saved. Because "All things were made through Him" (John 1: 3), the Christian finds within the world a broken image of Jesus Christ and at the same time recognizes that the Holy Spirit is working among all peoples in all generations. The Christian does not bring Jesus Christ to the situation, but points to him and to the work of the Holy Spirit in judgment and mercy in the surrounding world. The Christian is freed for full and open encounter with non-Christians. Also being the objects of God's love, such non-Christians are treated as personalities whose hopes and fears, ideals

and aspirations deserve respect.

Life and Mission of the Church Project in Japan

Kyokai no seimei to shimei—these are the Japanese words that are used for the Federation's study project on the Life and Mission of the Church. After considerable discussion, these words were settled upon as the best, although not wholly satisfactory, rendering of this study theme. The lengthy consideration which preceded this decision is indicative of the difficulties that have been encountered in "indigenizing" the Life and Missions project to Japan. Obvious is the sheer linguistic problem of translating theological terms, but much more significant have been those raised by the cultural, sociological and religious situation in Japan.

Christian students in Japan initially reacted to the questions raised by the Life and Mission of the Church in a way which said, "These are important questions, but they are not *our* questions." Some went on to say that they were not particularly challenged by the idea of concentrated study of the nature and calling of that preacher-dominated handful of Christians that meet regularly in that plain building on one of the back streets called the "church." Students belonging to the "Mukyokai" or "non-churchist" movement complained that they were not interested in considering this subject unless Church is interpreted as "ecclesia," and not as the denominations against which they have revolted.

Second thoughts have led the Japanese student Christian movement to the conviction that the Life and Mission of the Church has immense significance for the immediate situation of the Church in Japan and for the student Christian movement itself. For the majority of Japanese Christians who typically conceive of the Church as the local congregation, who view its major task as the preaching of the word of God by the pastor, and who are prone to justify the ghetto-like existence of the Church, this study project on the role of the people of God in the world presents a basic challenge. To students, banded together in the name of the YM and YWCA, who have viewed the beginning of student work by denominations with apprehension, this program points toward the common calling to participation in the Christian mission in the university and the world as the basis for a united student Christian movement. For a Christian community which feels "pressed to the wall" in seeking to fulfill its evangelistic responsibilities and which desires new ways of presenting the meaning of Christian vocation, this project is a real source of hope.

Early in the summer of 1958, a group of student Christian movement leaders representing the Student Y. and the churches met together to consider how the Life and Mission of the Church project should be carried out in Japan. This group, later enlarged to 35 persons, has met monthly in Tokyo to give guidance to the program in this country and to carry out a program of study. In the latter function, the central committee has cooperated with regional study committees made up of university faculty, and students, ministers, and missionaries in Sendai, Kyoto, and Fukuoka. From the beginning, these study committees have followed the principle that they were not mere transmission bodies for a Geneva conceived program. There has been insistence that the program be fully rooted in

Japan and the Japanese Christian community. To achieve this end two approaches were adopted. The first was to make a thorough analysis of the present situation of the life and mission of the Church in Japan and of the understanding of that life and mission as commonly held by Japanese Christians. Special attention has been given to the actual situation of the Church's mission in the university and society and to the influence of traditional Japanese religious experience and social psychology on the concept of the Church.

The second was to turn to the Bible to learn afresh of God's purpose for His world and His Church. This was done originally through a corporate Bible study conference held in July, 1958, by an outstanding group of young professors, clergymen, and student workers, as well as student leaders.

The results of these two lines of study have been made available to the student Christian movement and the church at large through the newly established quarterly magazine, *THE STUDENT CHRISTIAN*. Until now, there has been no satisfactory means for carrying out a study program in the student Christian movement in Japan. This magazine, published for the Life and Mission Committee, contains Bible study materials which are being widely used by local student Christian groups as well as thought-provoking articles on the Life and Mission of the Church which are equally good for individual or group use. It is hoped that an annual English language edition of the magazine can be published as a Japanese contribution to the ecumenical study on the Life and Mission of the Church.

During this past summer, the regional as well as national summer school of the student YM and YWCA dealt with the theme "The Witnessing Community." Special attention was given to what is Christian community? what does it mean to witness? and what is the role of the witnessing community in the university? The Student Conference of the United Church of Christ dealt with the same subject under the theme "Living in this Age as the People of God."

The Life and Mission of the Church Committee has felt that the study program not only has great immediate significance for the student movement but also for the Church at large. For this reason, it has constantly sought to interpret the program to the larger Christian community. An aspect of this is the Student Leaders' Consultation on the Life and Mission of the Church which was held in the middle of February, 1960, for sixty ministers and professors. This consultation, in addition to carrying forward the dialogue on the Life and Mission of the Church, provided the leader training which is so essential to the student Christian movement which has almost exclusive lay leadership. Another aspect of interpretation of the Life and Mission of the Church program to the Church at large is the translation and publication of such books as D.T. Niles' *THAT THEY MAY HAVE LIFE* and Leslie Newbiggin's *THE HOUSEHOLD OF GOD*.

The Life and Mission of the Church program has been directly and indirectly involved in the keenest theological discussion that is going on the Japanese Church today. The immediate cause for this debate was the visit of Hans Reudi Weber to Japan following his participation in the Rangoon Life and Mission of the Church for Conference at the begin-

ing of 1959. He stressed the rhythm between the "gathered" and the "scattered" phases in the life and mission of the Church. Church leaders who have long talked about the "establishment and building-up of the Church" consider such an approach to the life and mission of the Church to be dangerous. They say that it is all right for Christians in the West to talk about the Church being willing to give away its life in its mission in the world. But they insist that the churches of Asia are so weak that they must demand all the time and support that they can get from members, and they must give all the time possible to training believers who have been brought up in a pagan society. Against this church-centric approach many involved in the Life and Mission of the Church program have stressed that the greatest temptation of the churches in Asia is to become an isolated group of individuals who enjoy the experience of salvation in Jesus Christ and the presence of the Holy Spirit with no relation to God's purposes for the rest of society. They emphasize that faithfulness to the God who "so loved the world that He sent His only begotten Son" means that the Church in industrial society must experiment with such forms as the "house-church." This debate is being carried on, not only in the pages of the various Christian periodicals, but also in the national and district councils of the churches.

The implications of the Life and Mission of the Church for the unity of the Church have been taken very seriously by those working with students in Japan. Recent years have seen a great increase in the student work concern of the various denominations. This has expressed itself in the establishment of about ten student centers and, in a few cases, in the beginning of denominational student movements. All of these developments have taken place alongside the historic student "Y"s which have local groups in more than a hundred out of the total 200 four-year universities. Many of the members of the central Life and Mission of the Church Committee are official representatives of their denomination or student Christian organization in the strategy Committee which is seeking to find the basis for a United Christian movement. They are united in the conviction that the life and Mission of the Church provides the only theological basis upon which such a movement can be organized.

The Christian Church is now called to re-examine its whole life and mission in light of the new situation which prevails in the world today, and of the new understanding as to the meaning of the Gospel and of the nature of the Church. Significant insights and new life have been given the Church whenever it has taken seriously its call to present the message of reconciliation in Jesus Christ in the whole world. This is a day when the Church needs to learn from those on its missionary frontiers, and when it is called to shape its life in terms of mission in the world. If the student Christian movement is to fulfill its responsibilities it, too, must earnestly search for what the Church's mission means for life in the university.

The student Christian movement can make a unique contribution to the Church through the Life and Mission of the Church project. No other segment of the life of the Church is so world-encompassing yet so free of institutional commitments, so open to new under-

standing of the mission of the Church, yet so actively involved in that mission. As I think of the unique contribution which the student Christian movements have made in the development of the missionary and ecumenical movements, I am led to ask if it may not be through this program aimed at radically restudying the wholeness of the Life and Mission of the Church that the next great contribution of the World's Student Christian Federation will be made.

We should not approach the Life and Mission of the Church project as a program which is carried out according to preconceived plans. Rather, it is a call to all who are part of the student Christian movement to confess our failures of faith, of understanding and of obedience to God's will for His Church. At the same time, we should expect God's forgiveness and be open to the call which He addresses to us in this day to reshape radically the life of the Church as it carries out its mission. We should pray for God's renewal of His Church and for strength to follow His leading in fulfilling His purposes for the redemption of His whole creation.

The Japanese National Anthem

The unfortunate psychological state of the nation in the general area of patriotism is nowhere more evident than in respect to raising the national flag and singing the national anthem. The English-language *Japan Times* regards as timely the recommendations of the Ministry of Education, which are given in a pamphlet on guidance to schools on special educational activities and school functions. The editor writes as follows:

We are forced to the belief that the lack of moral and spiritual education is one of the direct causes of juvenile delinquency in this country, and we are glad to see that the Government is endeavoring to cultivate a better spirit. We want no return of bombastic militarism or befuddled mysticism, but we hope for a greater respect for all that is best in the national traditions and belief.

The English *Mainichi*, on the other hand, feels that the "Government should also pay attention to the persistent criticism that the text of the national anthem is contrary to the spirit of the new Japanese Constitution," and believes that the decision to "make singing of this national anthem a part of the compulsory education is a bit too early." The feelings of Japanese young people on the subject is indicated by the fact that a jazz parody of the national anthem is currently popular.

Part I of the article, which appeared in the October issue of JCQ, dealt with those factors which are unfavorable to the reception of the Christian message by the Japanese. Part II presents a more hopeful view of elements in Japanese thought which should help them to grasp the meaning of the Gospel, such as love of nature, humanitarianism and the concept of vicarious suffering. The missionary who familiarizes himself with these themes should be well on his way into the hearts and minds of his listeners.

Thought Trends in Japanese Literature

ESTHER HIBBARD

Part II

Those Favorable to the Reception of the Christian Message

A. Love of Nature

In Part I we have already observed the sense of futility and evanescence in human life, the taste for the horrible and macabre, and the undeveloped sense of guilt revealed by Japanese literature. Were these the only traits to be found, the task of evangelism would indeed seem almost hopeless. But fortunately, there are even more marked trends which are positive and favorable to an understanding of Christianity. The first of these is an appreciation of the beauties of Nature so deep as almost to amount to worship. The moods of the sea, the mountains in sunshine and storm, the seasons and their changes, all find their harmonious response in the Japanese mind. But since the appreciation is largely sensuous, it is usually accompanied by profound melancholy at the thought of the impermanence of beauty. Nor is there any consciousness of a Creator whose divine plan is revealed in the universe. The nearest thing to such a concept is the pantheistic idea that all nature is inhabited by spirits, as shown in the following passage from Basho's account of his journey to Oku:

"No matter how often it has been said, it is none the less true that Matsushima is the most beautiful place in Japan, in no way inferior to T'ing-T'ing or the Western Lake in China. The sea curves in from the southeast, forming a bay three miles across. The tides flow in with great beauty. There are countless islands. Some rise up and point to the sky; the low-lying ones crawl into the waves. There are islands piled on one another or even stacked three high. To the left the islands stand apart, and to the right rise linked together. Some look like mothers with babes on their backs, and some as if the babes were at their breasts, suggesting all the affection of maternal love. The green of the pines is of a wonderful darkness, and their branches are constantly bent by winds from the sea, so that their crookedness seems to belong to the nature of the trees. The scene suggests all the mysterious charm of a beautiful face. Matsushima must have been made by the God of the Mountains when the world was created. What man could capture with his brush the wonder of this masterpiece of nature?"

Here we feel a groping of the spirit toward the creative power behind the beauties of nature, though it is only the "God of the Mountains," one god among many, and not the Author and Maker of all things.

The love of living creatures and sympathy with their sufferings seem to have been of later development in Japanese literature than the appreciation of scenic beauty. It is significant that there were no examples of such a feeling in classic literature, but that all of them appear after the Meiji Restoration. For instance, Shigo Naoya in his autobiographical novel called "At Kinosaki" expresses compassion for the lizard which he had unintentionally killed with a stone idly thrown, as follows:

"What had I done, I thought. I often enough kill lizards and such, but the thought that I had killed one without intending to filled me with a strange revulsion. I had done it, but from the beginning entirely by chance. For the lizard, it was a completely unexpected death. I continued to squat there. I felt as if there were only the lizard and I, *as if I had become the lizard and knew its feelings.* (italics mine) I was filled with a sadness for the lizard, with a sense of the loneliness of the living creature. Quite by accident I had lived. Quite by accident the lizard had died..."

Granted that the lizard is a symbolic projection of his own ego in this passage, the very fact that the author takes note of such an insignificant creature indicates a new awareness of living creatures.

How, then, can the Christian missionary utilize this inborn love of nature to help the Japanese understand the Christian message? First, it is essential to lead the inquirer to a realization that while all visible phenomena change and decay, they recur in a constant cycle which has meaning and purpose. From this point it is but a step to the consciousness of a Divine Creator who bestows all these blessings upon man. Finally, instead of melancholy regret at the evanescence of beauty, the seeker's mind will be filled with wonder and gratitude.

B. Humanitarianism

The Japanese attitude toward human beings has been shaped by two main forces—Buddhistic and Confucian thought. The former teaches that compassion toward others is evidence of enlightenment, and therefore one of the paths toward buddha-hood. Confucius also included *ninjo*, or humanity, among the five cardinal virtues of the Superior Man. But both of these concepts differ from the Christian idea of love in one very important respect—instead of being dynamic and positive, they tend to be passive and abstract. In the earliest literature they take the form of a sentimental melancholy called "mono no aware"—the pity of things—which, coupled with fatalism, paralyzed all thought of remedial action. For instance, on his journey to Oku, Bashô meets a group of prostitutes from Niigata who were on their way to visit the shrine at Ise with an escort who had brought them as far as the barrier of Ichifuri. He was to return the next day, and the women were writing letters and giving him little messages to take back with him. The poet hears them say,

"We are wandering by the shores that the white waves wash. Daughters of fishermen

we have fallen to this miserable estate. What retribution awaits us for our inconstant vows, the sins we daily commit? We are wretched indeed. . . ' These were the words I heard as I fell asleep.

"The next morning, when we were about to start our journey, the two women approached us in tears, saying, 'The sadness of a journey to an uncertain destination leaves us very uneasy and depressed—may we follow behind you, even if out of sight? Grant us this great favor, you who wear priest's garments, and help us to attain the way of the Buddha.'

"I answered, 'I am very sorry, but we have a great many places to visit. You would do much better to go along with some ordinary travelers. You are under the protection of the gods, and I am sure that no harm will come to you.' With these words we left, but I could not help feeling sorry for them."

This was not the first priest who passed by on the other side, and at least Basho expressed pity for the prostitutes, which is more than the Levite did for the man who fell among thieves!

In the early Meiji Period there is evidence of an awakening social consciousness in a number of problem novels, one of the earliest and most daring of which was *Hakai* (The Broken Commandment). It this novel dealing with the outcast class, the protagonist is the son of a herdsman in an obscure village. After being gored by one of his own bulls, the dying father exacts a promise from his son never to divulge the secret of his birth. The hero succeeds in concealing his origin as long as he is a student, and even after he becomes a teacher, until one of his colleagues betrays him. But just at the moment of discovery, he decides to reveal the truth and take the consequences, which however, are mitigated by the appearance of a *deus ex machina* who gives him a chance to start over again as an emigrant to Texas. Even though it might be said that the denouement begs the question, when we consider that this novel deals with a problem as touchy as that of integration in Arkansas, we realize what courage it took to handle it at all.

Sympathy for the victims of economic exploitation first appears in Kobayashi's novel "The Cannery Boat", which is the story of a group of seasoned sailors mixed with students and inexperienced farm boys who are trying to make a living at the dangerous occupation of catching crabs off the coast of Kamchakka. Their boss is a cold-blooded machine utterly devoid of human feelings, as shown in the following passage:

"Early that morning the boss had received warning of the storm from another ship which was anchored about ten miles away. The message also stated that if the boats were out they be recalled immediately. Asakawa [the boss] had said, 'If we're going to take notice of every little thing that comes along, do you think we'll ever get finished with this job we came all the way to Kamchakka to do?' This information had leaked out through the radio operator.

"The first sailor to hear this had started to roar at the operator as if he had been Asakawa. 'What does he think human lives are, anyway?'

" 'Human lives?'

" 'Yes.'

" 'But Asakawa never thinks of us as human beings.'"

When the inhuman greed of the boss leads to shipwreck and the near-drowning of the sailors, it is no wonder that they fall an easy prey to the propaganda of the Russians who rescue them.

During the China Incident the militarists utilized this strong sense of humanity to mobilize public sympathy for soldiers and gain co-operation in the war effort. Hino Ashihei was the unconscious tool of these militarists when he wrote *Tsuchi to Heitai*, a best-seller based on army life, which he had observed with genuine compassion, if without critical insight. His story of the farmer who wept when he sent his beloved horse off to the cavalry is a case in point.

Far more realistic and honest, without being lacking in human feeling, are the observations of Tayama Katai on the Russo-Japanese War. In his *Ippeisotsu* [One Infantryman] he gives an account of the death of a soldier in a style worthy of Hemingway. The soldier is lying in a deserted hut where he has taken shelter. He is in the last stages of beri-beri and cannot walk any further.

"Nearby, beneath the floor boards, a cricket was singing. Even as he struggled in agony he said to himself that a cricket was singing. The insect's monotonous note of melancholy sank deep into him.

"The cramp was returning. He writhed on the boards.

"This pain, this pain, this pain!"

He screamed the words at the top of his voice.

"This pain! Somebody—is there no one here?"

"The powerful instinct to resist, to live, had fast dwindled and he was not consciously calling for assistance. He was almost in a stupor. His outbursts were the rustling of leaves disturbed by forces of nature, the voices of waves, the cries of tragic humanity.

"This pain! This pain! This pain!"

"He cried again. Moaning, despairing, he writhed on the floor. The buttons of his blouse were torn away, the flesh on his neck and chest was scratched and bloody, his army cap was crushed, the strap still about his chin, and one side of his face was smeared with vomit.

"Suddenly a light shone into the room. In the door-way, like some statue in its niche, he saw a man, a candle in one hand. The man came silently into the room and held the candle above the sick soldier, where he lay twisting and turning on the floor. The soldier's face was colorless, like that of a dead man."

If any Japanese youth had romantic visions of a soldier's heroic death, this account would certainly have dispelled them! But it is the author's intense feeling for humanity that makes him paint the horrors of war with such honest realism.

The acme of humanity and the closest approach to the Christian concept of brotherly love which I have found in secular literature is in Hayashi Fumiko's *Shitamachi* [Downtown], a novel based on the hardships suffered by repatriates in Tokyo following the last war. The heroine Ryo, whose husband is a prisoner in Siberia, is trying to make a living for herself and her child by selling tea from door to door. One day on her rounds she meets Tsuruishi, a repatriate like herself, whose wife had deserted him for another man while he had been away. They become lovers, but when Ryo goes to meet him one day, she finds his hut deserted.

"Seized with panic, Ryo hurried over to the cabin and peered in. Two workmen were busy piling up Tsuruishi's effects in a corner.

"What is it, ma'am?" one of them said, turning his head.

"I'm looking for Tsuruishi."

“‘Oh, don’t you know? Tsuruishi died yesterday . . . he was killed about eight o’clock last night. He went in a truck with one of the men to deliver some iron bars in Omiya and on their way back the truck overturned on a narrow bridge. He and the driver were both killed. His sister went to Omiya today with one of the company officials to see about the cremation . . . You were a friend of his, ma’am, I imagine? He was a fine fellow, Tsuru! Funny to think that he needn’t have gone to Omiya at all. The driver wasn’t feeling well and Tsuru said he’d go along to Omiya to help him unload. Crazy, isn’t it—after getting through the war and Siberia and all the rest of it, to be killed like that!’”

The epitaph of this unfortunate man might well have been “Thou shalt love thy neighbor as thyself.” And the writer who conceived of this act of disinterested helpfulness is very close to an understanding of Christian love.

C. The Concept of Vicarious Suffering

The idea of self-sacrifice or suffering in another’s place, called “migawari” in Japanese, is frequently found in the drama of the 18th century. During the Tokugawa Age it seems to have been exploited to the full by the Shōgunate in order to strengthen the feudal bonds between lord and vassals. Usually the sacrifice was voluntary, but sometimes, it must be confessed, it was the result of convention and social pressure.

The earliest tradition of substitution dates back to the 13th century when, in the *Tales from the Uji Collection*, we are told that the Lady Kesa took her husband’s place in bed in order to save him from the assassin that she knew would attack that night. Her self-sacrifice was clearly voluntary, unlike that of Manju Hime, a maiden of the 18th century, who was drowned in the place of her noble mistress by her father, when he was ordered by his lord’s conquerors to dispose of the lord’s survivors. The substitute’s feelings in this case are not divulged, although the loyalty of the retainer in saving his mistress at so great a cost to himself is highly commended.

Without doubt the most famous story of voluntary substitution in Japanese literature is that which forms the basis for the kabuki play “Sendai Hagi”. In this play the heroine is a lady of rank in charge of the upbringing of the young heir to the feudal lord of the province. Following the defeat of this lord in battle, his enemies seek to liquidate his heir by sending him a gift of poisoned cakes. His nurse dares not refuse the gift for fear of offending the new ruler, yet she would not think of giving them to her young charge. At this critical moment, her own child rushes on stage, and seizing a cake, takes a big bite. Since no child bred in a feudal household would have dared do such a thing unless moved by some higher motive than hunger, it is evident that the child must have known that the gift was intended for the destruction of his young master, and made up his mind to substitute himself for the intended victim. The emotions of Japanese audiences are invariably deeply stirred by the sight of the mother mourning her dying child and his heroic death for another’s sake.

The fact that this concept of an innocent person’ taking the place of another who is supposedly or actually guilty exists in Japanese tradition should make it easier for modern Japanese to understand the Christian idea of the Cross. We should be careful, however,

to make clear the *voluntary* nature of Christ's sacrifice, as well as the depths of human guilt. It was not because of feudal loyalty that Christ "gave Himself as a propitiation for our sins," but out of sheer love for mankind. Moreover, since Christ was the son of God, the Japanese situation is reversed, for the lord's son gave himself for the sake of his followers. Since this is but a higher development of the old concept of *migawari*, it should be possible even for simple people to grasp.

D. Conclusion

In our study we have observed the extent to which Japanese literature is permeated with Buddhist thought. We have observed how evanescent, illusory, and vain this world looks to the Japanese. Even the beauties of nature which they love so deeply serve but to sadden them at the thought of their passing. Gradually, however, we have seen the awakening of a sense of kinship with all living creatures, and sympathy for the sufferings of human beings. Although there is a rudimentary sense of guilt, it is often formal or conventional and seems to have little bearing on man's relationship to a Supreme Being. But there is a strong emphasis on the inexorable law of cause and effect, by which sins committed in one existence must face retribution in the next. The ideal of self-sacrifice in order to save a superior is deeply ingrained in the Japanese consciousness and should prove helpful in developing an understanding of the Atonement.

I trust that the illustrations I have given may be sufficient to show that Japanese literature, both classic and contemporary, can be utilized as the handmaiden of the Gospel. In choosing stories for chapel talks and sermons, why not select from material familiar to the listeners, instead of trying to introduce anecdotes based on a foreign culture? With the English translations now available, even a newcomer can gain at least a superficial knowledge of what their congregations know and take for granted. A judicious use of such knowledge should not only make it easier for the hearer to understand the missionary's message, but also win respect for his effort to integrate his teaching with Japanese life.

With his unusual command of written Japanese, the author of this article has been able to dig out information which has hitherto not been available in English. The facts presented here and in the three articles to follow should make every Christian reflect on his responsibility toward the "unemancipated" of Japan.

The Poor, the Captive, the Blind and the Oppressed

EDWARD DAUB

Part I

Segawa Ushimatsu had made a sudden decision to change quarters, and the room that he settled on was in a corner on the second floor of a section that adjoined the priest's residence at Rengeji . . . He had decided to find new quarters because of a very unpleasant experience that had occurred at his present lodging. If it were not for the food being so reasonable, probably no one would be satisfied with this room. The walls were patched up with paper which was stained brown with soot. Apart from a shabby *tokonoma* and sliding paper doors, there was only an old *hibachi* there on the floor, somewhat like the silent cell of a monk far removed from the world. In comparison with Ushimatsu's present accommodations, it brought a strange feeling of loneliness to this grammar school teacher's heart.

Here is what happened at his present lodging house. Several weeks ago, a wealthy man from the Shimotakai area named Ohinata, accompanied by a servant, stopped there briefly while waiting to enter the Iiyama Hospital. He was soon admitted, and of course he had private accommodations in the best of the rooms, though he was naturally seen as he went back and forth in the corridors, leaning on a nurse for support. Without knowing who began the rumor out of jealousy, the word came that he was an *eta*.*

Immediately, the news passed through the wards, and the aroused patients gathered, and baring the irarms, threatened the head of the hospital. "Get rid of him, right now! And if you can't do that, then we'll all leave." No matter how wealthy a man may be, it is impossible to overcome racial prejudice. One day at nightfall, riding in a sedan chair under the cover of the evening darkness, he left the hospital and was carried bodily right into his earlier lodging, where the head of the hospital came almost every day to examine him.

But now the boarders would not have him. Just as Ushimatsu arrived home one night,

* The word *eta* is derived phonetically from the word *etori* (餌取), which originally referred to those who fed and cared for the hawks and hounds with which their masters hunted, but later came to be applied also to those who were engaged in the slaughtering and butchering of animals. However, the change in pronunciation was accompanied by a change in the meaning, for the character for *e* became 穢 meaning "dirty" and *ta* was expressed as 多 meaning "greatly." *Eta* therefore came to mean the filthy ones.

tired after a day of teaching, he found the boarders shrieking for the landlady to come out, with cursings pouring forth from their rude lips, "He's filthy! Filthy!" And who is the filthy one, thought Ushimatsu with anger in his heart, as he pitied in secret the rich man in his misery and grieved over the unreasonable and inhuman treatment, and continued in thought about the wretched fate of all the *eta* people . . . For Ushimatsu too was an *eta*.

And thus the reader finds himself drawn into the tortuous story of a young man in the Meiji Era who sought to obey his father's command to escape his past by hiding his origins, as recounted by Shimazaki Tooson in his novel, *The Broken Commandment*.^{*} Technically there was no need for him to hide anything, for in 1871 the Meiji government had issued an order abolishing the despised classes of *eta* and *hinin*, [i. e. non-human beings] forbidding the use of those names, and declaring their inclusion among the class of commoners. They became known as the new commoners (*shinheimin*), but the government made no effort to implement their order with concrete economic policies as they did upon the disestablishment of the warrior class. The Meiji emancipation proclamation brought no emancipation at all.

And what about today? Well, there are people who claim that the problem no longer exists and cite the action of the Meiji government mentioned above to back their statement; but they must be blind or illiterate or both, for the problem is being increasingly brought before the nation by newspaper, television and radio. The first major effort was made by the Asahi newspaper with a series of articles during Human Rights Week in December 1956, entitled "*Buraku*: The Appeal of Three Million" (部落三百万人の訴え), followed by another series in 1957 on "Human Rights and the Battle with Discrimination" (人権差別とのたたかい). NHK has produced an excellent film called "The Face of Japan" (日本の素顔), which was shown on its Sunday night program, and is now available for private showing.

So the problem is by no means solved, and pockets of discrimination exist in most areas of the nation. If you live in a former castle town, there will be many. There are 16 in the Kyoto city area alone, eight of them scattered about in the main body of the city, the largest being in the Uchimura area east of Kyoto station with some 7,000 people, and the remaining eight being smaller and in more rural areas on the outskirts of town. They total over 20,000 people. And even if you are not in a castle town, but in the rural area, there are bound to be some rural *buraku* about, for there are 6,000 such areas in the entire nation, most of which are small rural places.

What should we call these areas, and what name should we use to refer to the people who live there? The word *eta* is out, because it is a nasty word of derision in the first place, and officially abolished in the second. The word *buraku* (部落) and *burakumin* (部落民) are in rather common use, though the word *buraku* generally means a rural village or settlement, and only in the context of the phrase *Buraku Mondai*, the problem of the *buraku*, does it take on the particular meaning intended.

* Also see article in this issue "Thought Trends in Japanese Literature" B. Humanitarianism.

** Literally, "the unpainted face—without the aid of cosmetics."

The dictionary therefore uses the term *tokushu buraku*, special settlement, but those who are active in the movement to liberate these areas dislike this term because they feel that the word "special" acts to reinforce prejudice by singling out these areas as different, without saying how they are different. To the prejudiced person the word "special" becomes colored with his own biased outlook, and the people there are "special" because he thinks they are a different race from himself, or especially quick-tempered and dangerous. Therefore, those active in the liberation movement believe that in place of the word "special," there should be substituted terms which express that special character, and the word they use is *mikaihoo* (未解放). Thus they speak of the *mikaihoo buraku*, the "un-emancipated villages and settlements."

One other term which is in use the educational and welfare departments of local governments, where they speak of the *Doowa Mondai* (同和), means perhaps the problem of living together in peace, and might be translated as the integration problem, though most of the activities of the government are not directed toward integration but toward special social services within the segregated areas, which they call *doowa chiku* (同和地区). In conclusion, then, the term *tokushu buraku* should not be used at all, and while referring to the problem itself as the *buraku mondai*, in referring to the areas and the people in them, the terms *mikaihoo buraku* and *mikaihoo burakumin*, though a bit stilted, are the most suitable. However, once the context is established, the word *buraku* is clear.

The purpose of this article is to introduce a general picture of the situation in which these people must live. It is hoped that future articles will cover its historical, development, the liberation movement, and the relation of these areas to Pure Land Buddhism. The main outline and much of the information for the present article is from a chapter on living conditions in these segregated areas in the book, *Doowa Mondai*, written by Nishimoto Sosuke. He is a graduate of Kyoto University's philosophy department, with a major in education. At present, he is a professor at the Furitsu Saikyoo Daigaku in Kyoto, the head of the university library, a member of the prefectural committee for social science education, and a member of the Kyoto city committee for integrated education.

The Psychological State of the Burakumin

Nishimoto believes that prior to gathering any statistics on the standard of living or level of culture and education in the *Buraku*, there must be an understanding and sympathy for the psychological character of these segregated people. The *Kaihoorei*, or emancipation proclamation, of the Meiji government, has only served to aggravate the situation, for it was greeted by great rejoicing, only to be followed by disappointment and anger as the people realized that while their name had been changed to *shinheimin*, all else remained the same.

However, one thing did not remain the same, and that actually made matters worse. The Meiji proclamation not only declared that the former *eta* were to be included among the commoners, but that their occupations also were to lose their former stigma. As a consequence, large-scale capital has entered the fields that were formerly the monopoly of

the *eta*, and the people in these segregated areas have been reduced to working under sub-contracts, or more commonly, to working as tenant farmers and day laborers.

There is one other respect in which the situation to-day is worse than before. The formerly closed society of the *buraku* has been broken open to the outside world; in word, by the *kaihoorei*, and in actual fact by the economics and mass communication of modern society. Therefore, where formerly the individual was shielded from the discrimination of ordinary society within his own closed community, today he is more directly subject to the pressure of these forces and senses more deeply his separation from the wider world.

A very mixed psychological state results from this situation. On the one hand there is disappointment and anger; resentment at being told he is free while remaining bound, at being told he is a citizen in full standing while still being thought dirty. And on the other hand, he feels small and shy. He has a deep inferiority complex. Two different types of response therefore exist; one, where the feeling of inferiority predominates, and the other where anger and resentment prevail.

When the the sense of inferiority and defeat are strong, there are three main approaches to life. One is to lose oneself in forms of momentary escape like gambling or drinking. A casual stroll through the district will not reveal many of the bars, because they do not display any signs. They are generally not licensed, and they sell black market *sake* on which no tax has been paid, making it much less expensive to drink. The government knows about these places but permits their operation in order to relieve the great poverty in the area. There are also many people who seek the solace of religion. If you glance at a map of Kyoto on which the *buraku* are marked out, you will find one or more swastikas in each area, showing the location of the temples. Almost all *burakumin* are believers in Joodoo Shinshu Buddhism, so much so that on Shikoku island where Shingonshu Buddhism is strong, the word *monto*, which actually means a believer in Pure Land Buddhism, has come to mean *burakumin*. The temple in the center of the *buraku* should serve as a cultural center for the area; but though there are meetings for older men and women, the young people have little interest in them. Their strong relationship to their traditional faith is indicated by the fact that despite the great poverty in the *buraku*, most families have a very elegant Buddhist altar in the home.

The third response of those in whom the sense of defeat is strong is to escape from the *buraku* and live in regular society, those whom Kurt Levin calls the "marginal man". Such escape is rather difficult without money and influence or contacts for securing employment. Young girls often see marriage with someone from outside the area as the only way out, but they are faced with the dilemma that if they are honest about their background, they will probably be rejected; and if they are not, they will always live in fear of discovery.

The opening article of the Asahi newspaper's series in 1956 told the story of a young girl who after four years of a happy married life with the manager of the factory where she worked had her whole life broken apart within days after a former classmate came to work and identified her.

The day after she came to the factory, my husband's attitude changed completely. "You've lied to me. You'll ruin my career. We're through." And he disappeared, leaving me only the scars on my arms and thigh from some red-hot tongs that he used.

This same girl tells the story of a friend who committed suicide after hearing from her boy friend's mother that the best arrangement that could be made for her, seeing that her son really was in love, was the role of mistress.

What type of role do those play in whom the feelings of anger and resentment are strong? They are prone to take violent and at times antisocial action against discrimination, and they are the ones who band together with others for group action as in the *Suiheisha* movement before the war, and the post-war *Buraku Kaihoo Doomei* movement. They are in the minority. As is typical of a persecuted minority group, however, there are also some spontaneous group actions against discrimination, and some of the fears that exist in Japanese society with regard to the *buraku* are due to the publicity given to incidents in the past, where people in a *buraku* took violent action against the discrimination by a person or group.

Living Conditions in the Buraku

It must be recognized that there is some variation among the *buraku*, both among the rural and urban ones, and among individual *buraku* due to their historical development. It should also be recognized that there are some wealthy and some middle-class families in every urban *buraku*. In the rural area, where the vast majority of the *buraku* are located, the average amount of land held is 3 *ten*, about 0.7 acre, or one-half of a football field. Not only is the amount of land small, but it is poor land, which the *buraku* people themselves reclaimed from barren areas in the Meiji period. The post-war land reform program left these people untouched, for those who owned less than 3 *ten* were not considered as farmers and therefore not eligible to purchase additional land under the terms of the reform.

In the urban area, the *buraku* are slums. The conditions have been the subject of numerous studies, and the results are naturally in terms of statistics. However, the studies are from different years, and with the general improvement of the economic life of the Japanese nation through the past decade, we might expect that the changed situation would make the studies of five years ago out of date. But that is definitely not the case. In 1951 in Kyoto, the over-all percentage of households receiving relief (*seikatsu hogo*) was 4.9%, but that of the Kyoto *buraku* was 25.2%, or five times the city ratio. A study published in the August issue (1958) of the monthly magazine of the *Buraku Mondai Kenkyuujo* revealed that the city average for Kyoto was now 3.8%, while in the largest *buraku* in the Shichijoo area it was 25.% and in the Tanaka *chiku* it was 16.3%. On the other side of the Takano river from the Tanaka *chiku*, the percentage was 1.9%.

Probably most of the readers of this article have never been on relief, at least not in Japan, and so some description of the relief law at the period of this recent study may add some flesh to these bare statistics. The writer of the article who conducted the actual survey in Kyoto provides the information. The *Seikatsu-hogohoo*, the law for the support

of the people's livelihood, begins by setting a very high standard, for in Article I it reads that the nation guarantees an adequate livelihood to all citizens, and in Article 3, that the minimum level of livelihood is defined as one where a healthy and cultural life may be maintained. However, in Article 8, it is stated that the actual level will be established by the Minister of Welfare, and the since one of the considerations that must be given is the financial state of the government, certain adjustments in the level are unavoidable.

The Welfare Department's white paper in 1957 included an analysis for a family of five, based on a man 63, a woman 33, a boy 9, a girl 5, and a baby 1 year old. The amount for living expenses was ¥8,850, plus a housing allowance of ¥1,100 and an education allowance of ¥189, making a total of ¥10,139, an amount that is only 40% of the national average. The calculation is complicated. For food, while the national standard for adult workers is from 2400 to 3000 calories, the calorie count provided in the relief allowance is 1530 for a woman and 1910 for a man. The protein is limited to fish or whale meat, but since the non-rice calories are set at 355, and of this the vegetables are to be 284, there is little left for protein. No allowance for waste is made in the calculation, and the welfare Ministry advises the people to buy just before the *Ichiba* closes, when prices drop; and suggests that they gather wild plants or seaweed to help make ends meet. The only luxury item included in the calculation is 27 yen 60 sen per month for tea. These figures give some indication of what it means to be on relief.

For the some 25% of the households receiving relief, statics show that their need for aid is not temporary, as it is in most cases where the life of a family is temporarily dislocated due to some sudden accident, sickness, injury or death. About 50% of the families have been on relief for the past 5 years, and the receipt of relief does not mean that they are not working. Over 60% are doing some kind of work, the majority as day laborers.

Housing conditions are very bad and crowded. In 1957 the Kyoto welfare department survey revealed that over 50% of the families in the *Tanaka-chiku* live in 1-2 rooms with an average of 2.6 *tatami* per person. The average for the whole of Kyoto is 3.8 *tatami* per person. Nishimoto reports that in Kyoto 59% of the families do not have their own toilets and must use public ones provided by the city, where they are forced to queue up during 'rush hour', rain or shine. In one *chiku* in Nara, one third of the households had no kitchen facilities whatsoever, no sink and no water, having to use a public watertap in the street. The above figures are not for people on relief, but for the entire areas.

Despite their great poverty, Nishimoto reports the interesting fact that most of the women in the *buraku* do not make their own clothes or their own food, except to cook the family rice. There are several reasons which account for this. There is a great need for short-cuts in many families since the mothers, as well as their husbands, go out to work as day-laborers. For example, the highest number of women day-laborers in Kyoto come from *Sakyoo ku* and *Shimogyoo ku*, and in both cases over half of them are from the *buraku*, which represent only a fraction of the population. But in addition, there is a lack of facilities, and further, the lack of training in cooking and sewing, an indication of

the low cultural and educational level in the *buraku*, a factor which we must now consider.

Education and Employment.

In 1942, a census was taken of the academic training of all *buraku* people between the ages of 16 and 50, and the results are as follows:

Did not complete elementary school	6.0%
Graduated from 6-year elementary school	58.0%
6 yr. elementary school plus 2 yrs.	31.7
Middle school (5 yrs.)	4.0
College or semmon gakkoo.	

Post-war surveys are not much different, though the war years did bring an increase in the percent which failed to complete their elementary school education. In Kyoto-fu, 7.8% of the men and 15.9% of the women, and in a *chiku* in Nara, 17% of the men, and 30% of the women have failed to complete elementary school. For a comparison with the general level of education, Nishimoto offers statistics from 1952, where in the whole of Kyoto the number of adults who failed to complete their *gimu kyooiku* (required education) was 1.2%, but in the Kyoto *chiku* it was 13.7%

There is therefore a generally low level of education. Among *burakumin* the fact that 90% of the women have had only *gimu kyooiku* or less, and that close to 20% have not had any schooling at all, means that there is little hope for education within the home, or even for encouragement of education. In addition to the low educational level of the parents, there is the problem that poverty means a general lack of books, pictures, newspapers, magazines, and together with the over-crowded conditions, makes for an environment that militates against progress in education.

It is no wonder that most students have little interest in school, that teachers have to spend time going to homes and rounding up the children who are chronic absentees, who are either the victims of parental indifference or the need for baby-sitters. And for those students who might surmount all of these obstacles, in whom some teacher has planted a desire to learn and nurtured it, there comes a crushing blow when he realizes that his employment opportunities are severely restricted by discrimination. Mary Jones, who has done more in this field of education and social welfare for *buraku* people than the whole missionary community put together, has said that you don't know what the phrase *shikata ga nai* means until you meet these young people with the hope crushed by discrimination.

The Asahi newspaper, in addition to the articles published during Human Rights Week, has made it a practice to publish articles occasionally on its "Window on Education" page (学窓のページ) dealing with particular educational problems in the *buraku*. One of these was a report of a conference of some 30 teachers engaged in teaching *buraku* children in the Kinki, Chuugoku and Shikoku areas on the subject of discrimination and employment.

There were a few encouraging cases. One middle school student received word that he had passed the company qualifying examination but word never came that he was accepted for employment. The school investigated and learned that the company was holding back because the boy was from a *buraku*. The school authorities bent every effort to solve the problem and finally managed get him the job in July. The boy has since devised an improved light-switch which is going to be patented, and the company has changed its way of thinking. In another case, when discrimination developed against a young man among his former classmates because he won special commendation for his work in the factory, his employe transferred him to another factory.

But such stories are too few to be set up as examples. The usual case is discrimination. Small companies do not go to the schools in their own village for new employees if there is a *buraku* there because since the teachers do not divulge the background of their pupils, they might unwittingly employ a *buraku* boy. There are three steps in the employment process: a written examination, a personal interview, and information on candidates personal history and background. It is during the third step that most *buraku* children are dropped. The students soon understand the situation and they stay away from factories nearby and apply to those at a distance even if they have the worst conditions.

There are numerous stories of courageous efforts on the part of teachers to fight discrimination. In Tokushima prefecture, a young baseball star at the school was all but hired at a local company when he was dropped after a check on his background. The teacher appealed to the company suddenly, but they refused to reconsider. The teacher then went to the company with officials from the local employment office, who told the company that if they refused to employ the young man, the employment office would never again recommend a single job applicant to them. He got the job.

One young middle school student wrote the following lines upon reading Shimazaki Tooson's novel, *Hakai*.

The biggest problem is getting a job. If the employers would treat us like they do everrbody else, it wold be fine, but even if we want to work, they won't hire us. Even if we have good heads, they're no use. If the management would treat us with equality then the drunkenness and theft that happens would stop. I believe that our poverty is caused by all those who discriminate against us.

The Corporate Character of a Chiku.

Nishimoto adopts the analysis of Kurt Lewin to indicate how a *doowa chiku*, as he calls the *buraku*, differs from a common slum. A slum is merely a typical urban collection of individuals, having only their poverty in common. The people are mobile, the society fluid, few have very deep roots in the area. But a segregated area is a closed corporate body, with a feudalistic tradition and a system of boss rule. Most of the people are poor but some are wealthy. Their life is set in the land of their forefathers, and their professions are often fixed by the past. Their way of life has certain special distinctive features, and they are mainly of one religious faith. In short, a slum is an open area, to

which people come and go as individuals, while a *chiku* is a closed area with its own corporate character.

Last year, a Maryknoll Father came to Kyoto in order to begin pioneer work in a slum area. He had been greatly challenged by the story of *Ari no Machi* in Tokyo and wished to do similar work here. He visited the city offices and sought the advice of social workers. They recommended to him an area of dire poverty near Kyoto station, just south of the Shichijoo *chiku* a slum area that has developed in recent years. Social workers told him that they believed his project could succeed there, but not in the *buraku* itself, an indication of the different character of a slum and a *buraku*.

Some evidence of the closed character of that society is found in the fact that 50% of the marriages are within the *buraku* itself, and that of 331 households in one *buraku*, 212 have no correspondence by mail at all. Their conservative thinking is shown by a survey taken some years ago as to their favorite personage. The Emperor was first, followed by Premier Yoshida and General MacArthur. While the *buraku* is somewhat closed in character, they are very chivalrous to people who come to live there, giving to beggars out of their own poverty and lending protection to criminals. They cling to *giri-ninjoo* [sense of duty and humanity] as the fundamental basis for living together, and one student of *buraku* life has said that the beauty of the family system is found nowhere else in Japan so perfectly as it is here.

Conclusion

In choosing the title for this short paper, I was drawn to the words of our Lord when he first came to teach in the synagogue at Nazareth. You will recall that he read from the scroll of the prophet Isaiah. "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." In the *buraku* we find the poor, the captive, the blind, the oppressed; and we are debtors to them as to all men. Yet, we as a church have failed to bring to them good news and sight and liberty.

Perhaps it can only be done as Mary Jones has done it, by full-time effort and dedication to this one task, through which the Ichibakkai (一麦会), which grants scholarships and encourages young people in their pursuit of education, and the settlement house in Hiroshima have been brought to birth. But there are 6000 *buraku*. It is impossible to say how we might begin to minister to them. Yet, a responsibility rests upon each of us to take the first step. Find out if there are any *doowa chiku*, *mikaihooburaku*, in your city, your village, your town. Visit the school. Learn of their program. Meet the teachers. If we do this much, God's word may become a lamp unto our feet and show us the next step forward.

We are indebted to one of the more recent arrivals in Japan for this thought-provoking report on the on the missionary-seminar held at Hayama in January of this year. Especially commendable is its spirit of tolerance and the recognition that both pacifists and non-pacifists are equally devoted Christians, even though their opinions differ radically.

Missionaries, World Conflict and Reconciliation

JAMES M. PHILLIPS

What witness to reconciliation can Christian missionaries make in Japan, when this country is a focal point in the Cold War struggle? This was the question that brought a group of 38 missionaries, mostly Americans, to an informal conference at Hayama from January 4th to 7th, 1960. The *ad hoc* committee in charge had planned the conference so that it embraced as wide a cross-section of the missionary community in Japan as possible. The focus of the conference was the message of II Cor. 5:18: "God . . . hath given to us the ministry of reconciliation." It was understood that those who came represented only themselves, and that the seminar would not aim at "joint action or pronouncements."

It was further made clear that this was not a "pacifist conference," even though members of historic peace churches and others holding the pacifist position would attend and make their views known. The "reconciliation" which the participants came to discuss took two main forms: (1) the problem of how Christians can proclaim reconciliation in a world torn between the armed camps of Communism and the West, and (2) the difficulty of bringing about a meaningful witness when Christians themselves are far from being reconciled to each other.

Raymond Hammer's Bible study on reconciliation raised for the group a crucial question at the start: What is the relation between the Biblical doctrine of reconciliation and that of love? If love is defined in shallow sentimental terms the heart is taken out of Paul's affirmation that "God was in Christ, reconciling the world unto himself." Behind the group's initial shadow-boxing over terminology lay the radically different approaches to the problem which the individual participants represented.

The stern realities of the Communist threat in Asia were recalled by Oscar Rinell, and this led the group to ask about the extent to which Christians might act as a "third force" for reconciliation apart from the two major power groupings in the world. It was suggested that the Christian's role could be described better as that of prophetic criticism of the sinful pretensions of any political system.

Yet there are pitfalls at hand when groups such as Christian pacifists enter into conversations with "peace movements" whose basic orientation and motivations are questionable from a Christian standpoint. A Christian prophet is often used by Communist and

left-wing groups for their own purposes. Nevertheless, if that Christian has the proverbial wisdom of a serpent and innocence of a dove, he may be able to make his witness clear and in the process learn something about world-views far different from his own.

American Christians are in a special quandary in regard to their reconciling witness, Robert Wood reminded the seminar, because the U. S. government over the years has not consistently backed up its moralistic pronouncements about Asian policy with responsible commitment of power. In any event, public opinion in places like Japan is apt to think that Christian churches and missionaries can operate only under the protective cloak of U. S. political and military power. The discussion of this point brought forth the clearest confrontation of the pacifist and non-pacifist positions which the seminar produced. The pacifist Christian, it was maintained, derives the imperatives for his action from Christ alone, regardless of power factors like the Communist threat and the strategy of American foreign policy. The non-pacifist, on the other hand, holds that Christ summons one to responsible action in a world created by God, in which both sinful and beneficial uses of power must be realistically dealt with. Both pacifist and non-pacifist were agreed that a Christian may be called sometimes to stand with the policies of his community or nation and sometimes against them, although the "breaking point" will be different in individual cases.

Gordon Chapman's review of Japanese Christian history raised for the seminar the need for reconciliation within the Christian community itself. Although action of an official nature for the reconciliation of the various denominational and theological viewpoints represented in Japan seems highly unlikely at this point, Christian missionaries as individuals need to be reminded of Christ's high-priestly prayer for His servants, "That they all may be one . . . that the world may believe." Our Lord was here praying for the unity of His servants *in order that* they might accomplish their mission to the world. Genji Takahashi recalled for the seminar at its last lecture session that there have been many missionaries in Japan who have carried out their mission with integrity and humility.

In the final discussion session, concrete problems of reconciliation were enumerated, such as: the role of Christians as mediators in labor disputes; the Japanese churches' attitudes toward the signing of the revised Security Pact; the necessity for Christian workers of different backgrounds having fellowship in the communities where they live and work; the willingness of foreigners working in Japan to follow the Japanese patterns of doing things instead of insisting on Western ways.

The conference seemed to point to at least four things, in the opinion of this writer: (1) There should be more frank discussions of the different Christian concepts of reconciliation, for there is a larger area of agreement here than one might suppose if there were no such encounters. (2) The circle of discussion should be enlarged, to include as wide a representation of Japanese churchmen and overseas missionaries as feasible. (3) Cooperation and fellowship among Christian workers on the local level, both formally and informally, should be counted more a necessity in our day than a luxury. (4) Christians in Japan should not allow themselves to be lulled into a sense of false security. Christ's message of reconciliation is now needed more than ever. It may be later than we think.

In the decade that Dr. Drummond has been in Japan he has made such good use of his opportunities to study the language that he can now read even old historical documents written in Kanji. Certainly his experience should be a stimulus to every new missionary who "can't see any point in wasting his time on learning the language."

Attitudes and Methods in Learning the Japanese Language¹

RICHARD DRUMMOND

"We know of English and American missionaries who stayed in Japan twenty, or thirty, or forty years, who yet are not able to speak respectable Japanese, and who in their intercourse with us use their King's or Yankee English with freedom and shamelessness as if English were the official language of this country. As to the reading capacity of missionaries, it is next to nothing. One among a hundred may be able to read vernacular newspapers, and we know of no one who can read ordinary Japanese literature in the original. No wonder that they cannot understand us, and that after spending half their lifetime in this country, they still remain utter strangers to us. The fact that these missionaries despise our language is a sure evidence that they have no true love for our souls."

The above quotation is taken from page 53 of "Alone with God and Me" by Kanzo Uchimura (Eiwadokugo Shu). It originally appeared in July, 1916, on the front page of a little magazine called *Seisho no Kenkyu*. The tone is typical of Uchimura, strong, direct, more concerned to make a point than to reach a balanced perspective. It is a biased statement and partially mistaken. And yet for a missionary, it still carries a sting.

Uchimura's words hurt more than those of Billy Graham when the latter spoke a few years ago at the great banquet for missionaries at the Tokyo Kaikan. Dr. Graham, evidently apprised in advance by his hosts, laid considerable emphasis upon the problem of Japanese language studies by missionaries in this country. He tried to encourage his hearers to make more strenuous efforts along this line, and capped his argument by a comparison with the situation in American church life. He reminded us that for a foreign religious teacher to come to the United States and after serving for five or ten years still to be unable adequately to preach or to do pastoral work in the language of the country would be unthinkable. For historically Americans have not been too sympathetic with foreigners and refuse, in America, to take seriously anyone who cannot speak correct and fluent English.

We all knew Dr. Graham to be speaking the truth; we inwardly nodded assent and perhaps made a resolve to do a better job with our studies. Yet his words did not hurt as Uchimura's do. For one thing, Billy Graham has never had to do himself the thing he

1 Originally given as a lecture to the missionaries of the Evangelical Lutheran Church.

asked his hearers to do. He was not speaking out of personal experience, and words however true, when spoken out of that context, do not carry the deepest weight of force and authority. But Uchimura had himself paid the price in sweat and tears. The very words quoted above are in the original English written by the author. He knew the cost and thus he was entitled to speak. Yet even more, the fact that Uchimura was Japanese, a man of the country which in Christ we would serve, a man possibly reflecting far larger numbers of the same people, makes us inwardly wince with a different pain.

Christian honesty compels us to agree with the intent of Uchimura's words, yet I think it would be a terrible mistake to think that a pure and effective witness for Christ cannot be made in Japan without a highly adequate command of the Japanese language. Perhaps no single missionary has made a deeper impression upon large numbers of Japanese than Jacob de Shazer. Mr. de Shazer has been in Japan now for many years and has no doubt attained a real competency in the use of the national language. However, in his first years of service, when his experience as a prisoner of war in Japan struck home with particular force to the Japanese still holding such fresh memories of the nightmarish war years, he was used widely and yet always gave his testimony through an interpreter. It would be a rash man who would say that de Shazer had to know the Japanese language well before God could use him effectively to win Japanese people to Christ.

Our point is that doctrinaire statements like that of Uchimura's do not give the whole picture. And yet we cannot let our personal irritation with the extremity of his language distract us from the one basic principle with which we shall no doubt all be in agreement. That is, it is the normal function and duty of a missionary to learn to use, and use well, the language of the country where he is serving. The Japanese expect it, our boards and churches at home expect it, and I believe our Lord wants it as well.

With these thoughts in mind let us look into some of the problems of attitude and method in learning the Japanese language. First, it might be well to consider the fact that some people seem to have a gift for learning language and others do not. To that we must answer that it would be foolish to deny that some people do have a natural talent for learning languages more easily than others.

This writer is reminded of a young American by the name of Brewster Horwitz who was assigned during the war to study Japanese language at the University of Michigan. His instructor was Tsuyoshi Matsumoto, the brother of Toru Matsumoto. Mr. Matsumoto tells how after a few weeks he felt compelled to put Horwitz off by himself in a separate corner. His rate of learning was so rapid that the methods used on the rest of the class were a bore, even a hindrance to him. He evidently had a photographic memory because Mr. Matsumoto avers that Horwitz came to memorize all the Chinese ideographs in the larger Ueda's Jiten. Later Horwitz became known as the translator of *Kikoku* (Homecoming) the well known post-war novel by Jiro Osaragi. Unfortunately, Horwitz some time after this committed suicide.

This story might easily occasion a series of reflections on the problems of genius in the world. Yet, writing quite without irony, I believe that we are at least entitled to

conclude that in the long run the problems of this world are not necessarily best solved by a mere abundance of natural talent. There are of course those who learn more quickly, at least in some areas (differences would be particularly noticeable in the learning of Kanji). However, I believe that an all-around proficiency in speaking, reading and writing in any language does not come without long study and faithful practice. In other words, there is no royal road to a practical mastery even for a genius.

Now to approach the problem of language study from the standpoint of our existential situation, we can begin with the premise that we can all speak our mother tongue. We have learned to use, and that with great facility, one human language. It is not without meaning to mention here that language is still said to be the greatest intellectual achievement of man. And even if we ourselves did not create our own language, we have learned to use it and use it well. Since there seems to be no quantitative limit to the power of the human mind to learn, there is no intrinsic reason to doubt that if we can learn one language, we can also learn another.

Moreover, age is not a basic problem. Gerontologists tell us that in a normal person there is a decrease in speed of mental function of about 10% from the age of 60, but that in the case of a person with mentally active habits, this decrease is more than compensated for by the good judgment, the wise discernment that long experience and study furnish. One can never forget that most of the first generation of missionaries coming to Japan were on the average considerably older than the first-termers of our own day. Not only did men like Hepburn or Verbeck work without aid of grammar, textbook or dictionary, nor was their only difficulty the hostile government which sent them spies as language teachers with instructions to give the wrong answers. Dr. Hepburn was 44 when he first arrived in Japan. He would be disqualified by most modern mission boards on the ground that he was too old to learn the language! And yet he became one of the greatest masters of the language, the author of the first Japanese-English, English-Japanese dictionary. No, we cannot affirm that age in itself constitutes a major hindrance in learning a new language.

I believe that we must honestly face the fact that in the great majority of cases it is a personal, psychological block or mind-set which presents the most serious obstacle to effective progress in language study. We could quickly summarize the problem and say that we don't believe we can learn the language and therefore we don't learn it. Our need then is to have faith that we can learn it, and to obtain this we must pray, for faith is the gift of God.

This kind of a swift summary almost seems flippant, and superficially understood, it is no more than that. However, the practical solution at the deeper levels of a man's personality is best and most naturally realized through the use of religious faith and prayer. There may be certain stubborn cases when the help of a Christian psychiatrist may be needed. However, I should like to present certain operative factors that when understood may help us to clear our vision ahead and enable us to pray with greater hope and a surer confidence.

In the first place, the average American, even the college graduate, is not aware of the formidable problems involved in learning a foreign language. The level of attainment expected even in University graduate studies, where the ability to read (with a dictionary) technical works in one specialized field, is considered no small achievement, hardly prepares one for the demands made upon a missionary in the field. The missionary is ultimately expected to be able to converse freely over wide areas with educated nationals, he is expected not only to read the books in his field, he is called upon to preach and lecture, and that in Japan to a completely literate people. These requirements are in another world from the foreign language standards of American colleges. They approach those of our own mother tongue. And yet we do not have the means of reproducing the conditions under which we learned our first language.

The advantages of natural environment which we have in learning our mother tongue are indeed very great. It is not only that we approach the challenge with a young and supple mind free of psychological inhibitions or mental blocks. We had the advantage unattainable for an adult of hearing the language every day and all through the day as it is used in reference to every aspect of immediate and personal experience. The combined effect of home, community and school creates for the child a language environment of enormous quantitative proportions such as will never come to him again as an adult should he attempt to learn another language. Furthermore, although much that is said is beyond our comprehension, much is also directed specifically to our particular level and range of understanding. We are given the opportunity of a natural growth with consciously guided helps.

Of even more significance is the nature of the psychological environment for learning. The child feels as his chief motivation the desire to imitate and the growing need to communicate. However, this desire to communicate does not greatly exceed his facility to do so. In this he is a world apart from the adult learning a foreign language. The adult has a completely developed need and desire to communicate and feels constant frustration because his facility does not keep pace with his desire. The child in contrast has an almost perfect environment in both outer condition and inner attitude.

This favorable environment of the child seems able in the case of almost every ordinary human being to create quite satisfactory results in learning one's mother tongue. The problem for adults is that this favorable environment must be artificially created. Every school experience is one approximation of this attempt to create the most favorable conditions for learning. However, much of a missionary's grappling with the language of his chosen field will be after his language school days. The decisions made to create conditions of learning will be his own responsibility and it is in this area that the attitudes with which the missionary faces his language task play such an important role.

Thus we say on the one hand human language is the greatest intellectual achievement of man and no branch of science is more difficult to master. Yet on the other hand we know that, given the right environment, a language can be adequately acquired and that at any age. Our problem as adults is to develop the motivation to create and to continue

to create the best environment for learning that we can. As children, we were given the best of all environments without effort or strain. As adults, we must create that environment for ourselves often with the greatest effort and strain. The problem thus becomes not one of special talents but one with real possibilities of solution for any man or woman given the right motivation and perseverance.

Before we come to the matter of concrete methods, I should like to add a few words regarding the peculiar problems involved in learning the Japanese language. Of course, as a product of the human mind, the Japanese language does not present greater difficulty to those learning it as a mother tongue than any other. But to those who come to it from the background of an Indo-European language, the difficulties are formidable, indeed. Japanese is an agglutinative tongue, possibly affiliated with Finnish, Hungarian and Turkish (all non-Indo-European languages), possessed of a vocabulary, grammar and structure quite different from any that we have previously studied. It was Sherwood Eddy who observed that out of his experience with missionaries all over the world, he could say that the Japanese language is the most difficult of all for a foreigner to learn. The testimony of those coming from China is that Japanese is considerably more difficult than Chinese in spite of the larger number of ideograms used in the latter.

The final difficulty that I would mention is related more to the attitudes and expectations we bring with us to the foreign field as trained Christian workers from North America or Europe. We come in most cases with one of the best educations that our own land and culture can give us. We have, of course, been trained to use our own language with precision and skill. We are prepared to step out into adult life as qualified workers, as men and women who can contribute. In fact, the atmosphere of the training often leads us to expect that we shall assume positions of responsible leadership. "Training for leadership" is one of the catch phrases of our culture.

With this background we come to Japan. We come with high hope and noble aspirations—and find that we cannot even communicate with a child.

To be sure, there are compensations in this dilemma. This writer remembers well the experience related by Rev. and Mrs. Paul Rumball, who served for many years in work among Koreans in Japan. During World War II the Rumballs as Canadian Presbyterians were assigned by their board to work in British Guiana. Although the population there is of many races and polyglot in origin, the language of the country is English, and all Christian work is done in that language. Thus a Christian worker can begin his work as soon as he can get unpacked and settled. But the Rumballs were most emphatic in asserting that the advantages of this regime are far more apparent than real. They said that they came to appreciate the enormous psychological advantages furnished by the ordinary two years of language school experience when the missionary is compelled to sit quietly, to listen and learn and let the spiritual atmosphere of this new world sink slowly into his subconscious mind.

Yet for most of us, through we may understand the needs of the situation with our outer mind, the experience of coming to this foreign land seems to result in the breaking

off of most of our channels of adult expression. We find that our abilities and knowledge and training—which we could use with such freedom before—are now being cramped and forced into channels utterly strange and different. And even for a number of years it seems as if those channels could never be adequate or natural means of expression for our inner soul and self.

These are the problems we face, and I believe we should face them squarely and honestly. Even though, as I have tried to indicate above, the problems do admit of a real solution, yet the working out of that solution, I believe, is not only a matter of psychological understanding and personal will power, it is in the profoundest sense a spiritual problem. I believe that a natural and unforced solution will come by the grace of God and through continued prayer. At bottom the problem concerns our basic human motivations and involves a long sustained effort where the conditions for the work have to be created in large part by the individual himself. For the long haul we do not even have the favorable environment of a school. That kind of work is best and most naturally done as a religious work, as a spiritual obligation.

At this point I should like to share my own experience, poor and inadequate though it is, in the hope that it may be of some use to others on same way. I myself am of the faith that God can communicate His mind and will to people in a direct, personal way in this age as well as in the past. With that premise in mind, I should like to say that I had a particular experience during a Christian conference in the summer of 1953. It happened during one of the meetings and was, in content, unrelated to what was going on in the meeting. I had the very clear and distinct impression that God was speaking to me and that He was telling me to give myself with great earnestness to the study of the Japanese language. On other occasions in subsequent years, I have experienced again this same direct call. As a result, Japanese language study has not been for me a secondary matter or a casual duty. It has seemed the clear will of the Almighty.

Now I think that in the case of the great majority of missionaries, the basic motivation and will to persevere in language study are both sound and vigorous. The practical problem constantly confronting us is the lack of time, the pressure of other and very real duties.

Some missionaries are pastors of churches and have to prepare sermons and talks with appalling regularity. The preparation itself of course constitutes language study, but the matter of the content requires long hours of separate study. These men must give their time to pastoral and administrative work under conditions very different from those at home.

Probably most missionaries are not pastors of churches. Yet they have in addition to their regular duties in church or school the responsibility of maintaining a correspondence with boards and churches at home that often assumes burdensome proportions. Then the problem of mere living in this land as foreigners involves an unconscionable amount of time. These conditions have greatly improved as compared with the early post-war years, but the very mechanics of living involve an expenditure of time unknown in our homelands.

In the light of these conditions my own feeling is that if our Japanese language study can be brought into that area where our Christian conscience is most sensitive, that of our private devotions and our deepest personal relation with our God, we shall be enabled to gain a hold upon it that no shift in outward circumstances can wrest away.

After that experience of a personal call which I related above, I decided that for my own personal devotions I would give up the use of the English Bible—though of course we use English in our family devotions. From that time on I have hardly let a day pass, even on furlough, when I did not read a chapter or more from the Japanese colloquial Bible. I have read the whole Bible through almost twice in this way, and the New Testament several times more. I have gained thereby a fairly good grasp of standard Japanese. It has made me feel at home in the Church, able to understand sermons and, though inadequately, to preach them.

As a Christian, I almost never neglect my daily devotions and thus through thick and thin, day in and day out, the Japanese language has been constantly before my eyes, constantly working itself into my subconscious mind. This regime also helps to keep one alert to other opportunities. I am a busy man and frankly have little time to take out for formal Japanese language study. But whenever I take the train—and I must take the hour-long trip into Tokyo once or twice a week—I almost without fail take some Japanese book or magazine with me to read on the way.

There are other methods, of course. We all have different sets of responsibilities and schedules. But if we bring this problem to our Lord as a deep-level problem of our Christian faith and life, I believe He will open up those ways that are right and proper for ourselves. It has been very often an exceedingly painful thing for me, this language study. Especially in the earlier years, I have felt so badly about my inadequacies and poor progress in the language that more than once, had I been a woman, I think I would have wept. But it is the ever recurring renewal of the Lord that restores us.

Finally, I should like to add a few words on the matter of textbooks. I myself feel that the Naganuma system is on the whole a good one. Given good teachers, the Naganuma school will produce the best all-around attainments that I know of outside of the forced regimes of wartime military schools. The Naganuma textbooks also offer, I believe, the best method for a foreigner to learn the Chinese characters, and a knowledge of these Kanji is almost indispensable to attaining the higher reaches of the Japanese language, to enable one to understand and speak the language of an educated national.

Furthermore, the Naganuma textbooks were prepared on the basis of scientifically ascertained frequencies of word usage. Thus the student is introduced to words and expressions in direct proportion to the frequency of their use in adult life. All in all, the textbooks are a well-prepared, highly useful tool for study. Perhaps their chief fault lies in the fact that they do not prepare one adequately for the requirements of polite language currently used in Japanese society.

I also feel that after Book II, the Naganuma textbooks move too quickly into difficult levels of language. I personally would favor larger quantities of easy material on the ap-

proximate level of Book II. In language school there is generally no time to devote to anything beyond the required regime of study. Yet after leaving language school, I would first review at least once or twice what I had gone through in language school.

Then I would go ahead slowly with the Naganuma books, generously supplementing them with easier material such as the readers for Japanese primary schools, the various fairy tales and other stories for children that have been so beautifully and abundantly produced in this country.

A further step would be to read the biographies of great men such as the Ijin Series that were written with late primary and middle school children in mind. As soon as possible the colloquial Bible should be included, as its Japanese, though fine, is not difficult. In all this it must be remembered that the goal is not to pass an examination but to attain a real competency in the use of the language. Thus I would recommend quantities of easier material and a steady progress on that basis.

As I said above, there is no royal road and for most of us the path has been a hard, uphill climb all the way. Yet there is a thrill and satisfaction in the meeting of the challenge. I remember hearing Miss Anne Dievendorf say a number of years ago that the study of Japanese was the greatest intellectual effort of her life. This writer himself, speaking on the basis of his own educational experiences, could also say that he has never found anything to equal the Japanese language as an intellectual challenge. It is also a spiritual challenge of the greatest moment. The time does come, however, when we can thank God for trusting us with this great challenge that takes all we have of mind and soul.

Christian Women Leaders

In the *Japan Times*, among the ten outstanding women of the year, three Christians were listed: Mrs. Miki Sawada, well-known for work for mixed-blood orphans, Mrs. Hanako Muraoka, author, radio storyteller and educator, and Miss Fumi Ichikawa, member of the House of Councillors, and active leader in the field of women's suffrage. Perhaps it should be added that the honor of being considered outstanding was shared on the one hand with Princess Michiko and Princess Chichibu, and on the other hand with Miss Akiko Kojima, 1959 Miss Universe.

This unconsciously revealing letter was sent to the Rev. Egon Hessel, who conducts the Osaka Community Vesper-Services once a month at the Osaka Christian Center. It is printed with the original wording and spelling. The university mentioned is a public institution without any Western teachers or missionaries connected with it. After the appointment mentioned in the letter, during which Mr. Hessel had a chance to counsel the student, he has attended the Vesper services a number of times.

A Japanese College Student Attends Church for the First Time

(Date received, Sept. 22, 1959)

"Hessel Sama. (in Kana & Kanji)

Please forgive me that I couldn't spell your name in English because I forgot to recall your name at the chapel last Sunday. For the first time in my life, I received your English recitation concerning the Christianity, and I was not a little surprised by the kind hospitality to the stranger like me, and also at the gentleness and earnest worship service of the members, especially of the Japanese youth. As I said, I'm now attending to the... University, and will graduate next spring and I already had been studying English language more than 9 years and now I had to write some essay. Of course I had read many important English novels and poems and my desire to learn more is deep but when I think the important place of your religion in the dairy life in your country, I could not but feel bittery that when I want to understand even some tastes and true meanings of English life, essential element for understanding the literature or arts, some clear understanding or realization of christianity are indispensable. Of course I don't mean that I want to know something about the christianity only because I want to learn literature, I don't like any advantageous action. And lately I was thinking such a thing when I read the novel, that's to say, I should have some religious atmosphere, if possible, in Osaka, when my friend, Mr. I, (another student), invited me to attend to your chapel last Sunday. Though I hadn't many chances to speak with the foreigners and I know I didn't know any etiquettes that is necessary to have when we attend to the celemony, I decided to go with him. And your story... was very interesting especially for me, because for us Japanese young men, the Holy Bible is too holy to read, generally speaking, and every my friend has the Bible but not ever read it, even our assistant professor of English philology never read it, lately I heard. So at first I hesitated to attend to the celemony because I was quite ignorant of the contents of the Bible, though I was told some anecdotes of Christ in my youth, but when I heard your story I was quite astonished.... That's to say in your story there was many things that is appreciated unconsciously, is learned rather easely than I had expected. Your story was for me the untiresome and untroublesome religious education

that was very appreciative and interesting, and in listening to you, we were unconsciously involved in the religious atmosphere, that is very good. I used the adjective 'untroublesome', because, as you know, every Japanese has his own family religion, and to receive too suddenly the strong propaganda of Christianity may perhaps arouse in the mind of Japanese youth some nameless troubles. I also have my family religion though I can't say I realize or believe in it clearly, and it is for me some difficulty to change the religion, I suppose you know very well of this fact, but now I began to think through my study that I should have some knowledge of Christianity. I repeat I don't plan it is not because I found some necessity to have this knowledge in my learning, just I wanted to know something about Christianity.

And to understand something about Christianity when we think as a European and American religion, it is also necessary to have some contact with the foreigners in the chapel or in the dairy life, to receive some religious atmosphere surrounding them. Now I have several bibles published both in Japan and in England and I felt some necessity to read them through, but at present, I have too much things to read, and if I read them, I don't certain I can believe in all the passages. But I feel some necessity to know about Christianity, this is my present state of my mind concerning the Christian religion.

You are very kind to have given me your address last Sunday, and I think it is very impolite to visit the foreigners home too suddenly at the appointed time, but If you permit, I can call on you with great pleasure on thursday, 3 in the afternoon. Of course I haven't any themes to speak of religion, but as far as genral themes are concerned, I can speak something and you may lead my theme to some religious themes at that time. Please forgive me my ungrammatical and very dirty English characters because I don't used to write any English now.

.

Sincerely yours Y.....N.....
written on the desk in the library in
our school Monday afternoon.

The missionary fellowship has lost one of its most devoted and effective members in the death of Miss Elsa Schwab on February 1st of this year. This appreciation by one of her associates should be an inspiration to all of us.

In Memoriam: Elsa Schwab

OSKAR PFENNINGER

"I was born in Pirmasens, a small German town near the French border. Everybody in that town was in some way or other related to the making and selling of shoes; and all were, as is to be expected of the inhabitants of such a shoemakers' town, extremely talkative. All except my father. He was a very quiet man, and he was called the Methodist Bishop, because we were living in the second floor of the pastor's house. The pastor was living on the first floor, and since my father was living above him, he was called the Bishop. But he was only a church officer.

Nevertheless, it was due to his efforts and contributions that we had a Methodist Church in Pirmasens. The members of our congregation were poor people, and we Methodists were looked down upon by other people, especially the members of the official State Church.

"At school my fellow pupils called me "Kopphaenger", or person who hangs her head low."

Dear reader, instead of telling you about Miss Schwab I should prefer simply to continue her own narrative, for she was such a wonderful narrator that until the last days of her life on this earth she delighted her friends with stories from her memories of her extraordinary life. In all her life she never found the time to write such a thing as a diary; or rather, she thought herself much too insignificant a person to keep a diary. And yet the story of her life is as worthy of telling as the life stories of the most famous Christians.

When Miss Schwab was 20 years old, the First World War broke out. She then immediately volunteered as a Red Cross helper. For more than three years until the end of the war, she served in the field hospitals of the great battlefields of Russia, Poland and France.

She told me, "I closed the eyes of hundreds of young men. They died without complaint and there was nobody to weep for them except me, but I had no time—there were so many who died..."

After the war, still a young girl, she found herself working in American hospitals. She did 500 nightwatches at a sick man's bedside without any break, "because there was nobody else who wanted to do the job."

Finally she sailed back to Europe, only to leave almost at once for Sumatra, where she spent over 10 years living with the natives and being a real sister to them.

"I was sleeping in the huts of the cannibals in the jungle and they did not eat me. They used to say that I was too thin for them."

But then the Second World War broke out, and Miss Schwab, as a German in a Dutch colony, was put in a detention camp, where she had to live behind barbed wire for one year. "It was the first time in my life that I had time and leisure to look at the sky."

Finally she was allowed to come to Japan. Immediately after her arrival in this country she started to work. She worked as a German and English teacher, an evangelist, a youth-leader, an organist and assistant to Japanese pastors. She was always accessible to the many students who asked for her help in various matters. In addition to all this, she was at all times helpful to those people living in misery and poverty, to patients in TB hospitals, to unemployed and despised Chinese and Koreans, and women abandoned by their husbands.

During the last days of her life a Chinese woman from, "the lowest level of society", came to visit her in the hospital and started to weep at her bedside. Miss Schwab smiled and told her, "Oh Loo, you have five children at home; go home and watch them! Why are you weeping at the bedside of an old woman?"

Miss Schwab never considered herself a missionary. She thought such a title much too high for her, and she said, "Maybe without these two world wars I could have studied, and maybe I could even have become a real missionary."

All her life she cherished the wish to visit Jerusalem and all the places where Jesus, her Master, had been. She had hoped that this wish would be fulfilled on her last return trip to Germany this year. But neither that visit to the Holy Land, nor the return to her German fatherland was granted her. She no longer minded. She gladly accepted the "higher decision" and prepared herself for her last trip. The trip to the real Holy Land.

The Religious World

— Some Random Notes —

Compiled by *WILLIAM P. WOODARD*

Protestant Centennial

The significant event of the religious world in the period under review was undoubtedly the celebration of the centennial of Protestant Christianity in Japan. This was observed in Tokyo the first week of November by the churches affiliated with the National Christian Council, and in October by a specially created Protestant Christian Centennial Committee composed of missionaries and Japanese Christian leaders of a fundamentalist or conservative persuasion, who on theological and other grounds are unwilling to be identified with the National Christian Council. In addition to large mass meetings in Tokyo, the latter organization sponsored evangelistic services and rallies in many of the large cities of the country, not only during the month of October but throughout 1959. The National Christian Council's centennial program had extended over a five-year period, and culminated in the November meetings.

* * *

Religion Not in the News

It was something of a shock to go over the list of significant events in 1959 listed by three of the English-language daily newspapers and discover that there was no mention of the Protestant centennial celebration. If the English-language papers made no mention of religious news, it may reason-

ably be concluded that the vernacular papers totally ignored the world of religion. But since no religious event was regarded as worth mentioning, not even the Buddhist Jayanti celebrations in March, Christians cannot complain of unfair discrimination.

The nearest any paper came to the religious world in its list was one mention of the unfortunate incident allegedly involving a Belgian Catholic priest in the death of an airline hostess,—which may be an indication of the mentality that goes into evaluating the news. By the same token, the list should also have included the equally unfortunate case of a Protestant missionary who was found guilty of, and given a three-year suspended sentence for, inflicting punishment resulting in the death of an orphan boy in his charge. From anything but the point of view of lurid sensational interest, the Protestant Centennial, the Buddhists Jayantis, and the success of the Soka Gakkai in the elections deserved at least to be mentioned.

Outstanding Events

Outstanding among the political and related events of the period under review were

- the signing in Washington D. C. of the revised Japan — United States Security Treaty and Administrative Agreement;
- the decision of the Supreme Court declar-

ing that stationing United States military forces in Japan is not in violation of the Constitution;

- a riot against the proposed revision of the Security Treaty staged in front of the Diet building and participated in principally by representatives of labor unions, the Socialist Party, and university students;
- the arrest of more than seventy leaders of some 700 students who tried forcibly to prevent the departure of Prime Minister Kishi from Tokyo International Airport to sign the Treaty.
- unilateral cancellation of an agreement by the USSR to return two Kurile islands adjacent to Hokkaido allegedly because of the signing of the Japan — U.S. Security Treaty.

* * *

New Year's Greetings at the Palace

Approximately 150,000 people entered the palace grounds on January 2 to greet the Emperor. The crowds were very orderly and the cheering general but restrained. With His Majesty in the specially constructed stand were the Crown Prince, Princess Suga, and Prince Yoshi.

* * *

Repatriation of Koreans

In spite of many threats of dire consequences, both by the Republic of Korea—including the threat to use force on the high seas—and violent demonstrations by pro-ROK residents in Japan, the repatriation of Korean residents wishing to return to North Korea under the supervision of the International and Japan Red Cross has proceeded in an orderly manner. There was considerable violence, including some by rightist elements, in connection with the departure of the first ship, but subsequent

sailings have been relatively quiet.

* * *

Suicides

Japan's high suicide rate is well-known throughout the world. Many people ask "Why?" Here are some examples:

- a nineteen-year-old boy threw himself in front of a train because his employer's dog was killed while he was exercising it.
- a wife turned on the gas and suffocated herself and her two children after a quarrel with her husband.
- a sixteen-year-old girl took poison because her step-mother drowned herself in a well.
- A well-known radio announcer killed himself (method not reported) because of overwork.
- a divorced father in financial difficulties strangled his four children in their sleep and then hanged himself in his home.
- a school principal hanged himself in a grove because of the immoral conduct of his students.

Zengakuren

According to a writer in the SHUKAN ASAHI (Dec. 20, 1959) the All-Japan Federation of Students' Self-Government Associations (Zengakuren) claims a membership of approximately 350,000 students belonging to 250 associations in 110 universities of the country. 40% of the membership is in the Tokyo district, 30% in the Kobe-Osaka-Kyoto district, and 30% in the rest of the country. All of the thirty members of the Central Executive Committee are regarded as Trotskyites, and against the Japan Communist Party, *calling it rightist*. Seventeen of them belong to the Communist League, twelve to the Revolutionary Communist League, and one to the Student Movement

Democratization Council. Inasmuch as all the executive posts are monopolized by Communist League members, the author believes that the Association is at the beck and call of that League.

Japan Teachers' Union

The Japan Teachers' Union appears to have modified its policy considerably after more than a year of strikes and much violence. According to the English Mainichi newspaper, a quiet three-day conference of local chapter officials was held in January, which devoted most of its time to a consideration of problems related to the teaching profession! The English Mainichi also stated that more than 20,000 teachers have seceded from the Union because of opposition to its past tactics, and that the coffers of the Union have been almost totally depleted during the months of struggle. It also says that during this struggle fifty-eight members of the Union were discharged from their positions as teachers and that 3,676 have been subjected to disciplinary measures for their conduct.

Prosperity and Human Need

While Japan is experiencing unusual prosperity, the plight of those in distress seems even more pitiable. Among the more extreme cases are the slum areas in the large cities, the tragic condition of mining communities, particularly in Kyushu, and the state of the physically handicapped and mentally retarded. While Japan does a good deal for mentally retarded children, practically nothing has been done for retarded adults. These people received a great deal of help at Christmas time, but they need something more than sporadic help.

Christmas in Japan

Newspaper reports estimated that over

two million turned out for the annual Christmas Eve bacchanalia in Tokyo's shopping centers, especially the Ginza. The Y.W.C.A.'s Community Christmas service in the Tokyo Municipal Gymnasium was attended by eight thousand people, who viewed a magnificent pageant depicting the story and the meaning of Christmas, which was later televised on a national network. Throughout the nation the Churches celebrated the coming of Christ with appropriate services. Outstanding at every Christmas season is the collections of funds for the relief of the needy which the English language newspapers sponsor. This year, because of the appeal for aid for the Nagoya typhoon victims, the amount collected was greater than ever.

* * *

BUDDHISM

Nishi Honganji has new Director

Nishi Honganji Sect in Kyoto recently elected Gyozein Asakura as its Executive Director. This is the highest administrative post in the sect, which embraces 10,000 affiliated temples and has some 6.5 million parishioners throughout Japan. The Rev. Mr. Asakura, who is 82 years old, served for a time as president of Kyoto Women's University, but he is also popular with the village people whom he has served as a priest. His most difficult task will be to raise more than 3 million to celebrate in 1961 the 700th anniversary of the death of Saint Shinran, founder of True Pure Land Buddhism (Jodo Shin Shu).

Shitennoji to be rebuilt

Shitennoji Temple in Osaka, which was founded by Prince Shotoku about 1,300 years ago, recently held a ceremony marking the beginning of its reconstruction. This

historic landmark, destroyed during World War II, will be reconstructed by the fall of 1961.

Relief for Atom Bomb Victims

To mark the end of World War II about thirty Buddhist priests marched down the busy Ginza street carrying banners which announced that they were going to raise money for the relief of atomic bomb victims.

Special Status for Ise Opposed

Opposition to granting a special status to Ise Shrine is not, as many people mistakenly suppose, limited to Christians. For a long time there has been a rather consistent but unpublicized opposition to this in Buddhist and other non-christian circles. This has only recently been brought to a head by a proposal within the Liberal Democratic Party to grant such status to the shrine. The Buddhist Federation meeting in Kyoto this fall did not, as was mistakenly reported in a local English language newspaper, adopt a resolution in opposition to this proposal. The matter was discussed and then referred to the headquarters for study. As a result a small group of the most influential leaders of the Buddhist world formulated their position and conveyed their opposition to the government. Buddhist leaders are reluctant to bring this opposition into the open because it conceivably could disrupt the amicable relations existing in the Religions League of which the Association of Shinto Shrines, a proponent of the proposal, is a constituent member. If, however, the issue is presented to the Diet they will no doubt give strong support to the opposition.

SHINTO

War Dead Enshrined

At the annual autumn festival of Yasukuni Shrine 48,187 war dead were enshrined. A proxy of the Emperor paid his respects at the shrine during the festival, which lasted five days. Today, according to an article in the *Fujin Koron*, the enshrining ceremony has been completed for 1,970,000 men of an estimated two million fighting men killed in the last war. An estimated five million persons are said to visit the shrine each year. The writer of the article, however, questions whether the young people will continue to have the intense patriotism of their grandfathers.

CHRISTIAN

—Protestant—

Tokyo Chapel Center Closes

With the closing of Chapel Center in Central Tokyo in September, one of the few remaining vestiges of Occupation days disappeared. The last service was held at the end of September when the Chapel Center choir under the direction of the Rev. Ugo Nakada, gave a farewell Sunday evening concert. The choir was first organized in 1947. It is not generally known that the chapel Center building was the property of Yasukuni Shrine.

Anniversaries

The Tokyo City Y. W. C. A., in celebrating its 30th birthday, devoted a full week to programs focusing on the work which the Y. W. is doing not only in Tokyo but throughout the world. Miss Emma R. Kaufman, who was for many years in the Tokyo Y. W. and who helped found the Y. W. in Japan, was the honored guest for the week.

International Christian University

The tenth anniversary of the founding of International Christian University was marked by a visit of the twenty-one member Women's Planning Committee of the International Christian University Foundation.

Five new professors have arrived to take up their posts: Dr. Norman Sun, born in China but a naturalized U.S. citizen, will be a professor of economics; Miss Akhtar Quamber of Isabella Thoburn College, Lucknow, India, will teach English literature; Dr. William H. Newell of Manchester University, England, will teach sociology, and Mr. David O.D. Wurfel of Cornell University, Ithaca, New York, will be an instructor in the political science department. Dr. Yasuo Carl Furuya, the new pastor of the University Church, will teach Christianity and be the religious counsellor to the students.

Sony Corporation gave a grant of over four million yen (about \$11,000) worth of equipment for the linguistic laboratory. The President of the corporation said that in assisting in the language training program his firm hoped to contribute toward international good will and understanding.

Anniversaries

Kwansei Gakuin celebrated its 70th and Aoyama Gakuin its eightieth anniversary this fall. Dr. C.J.L. Bates, who was at Kwansei Gakuin for thirty years and was its president from 1934—1940, came from Canada for the occasion. In connection with his visit to Japan, Dr. Bates was granted an audience with the Emperor on November 4th. As a part of the ceremonies at Kwansei Gakuin the Lambuth Memorial Chapel, named after the founder of the school, and a pipe organ were dedicated.

KEEP

Typhoon Vera ripped off roofs at KEEP, an Anglican-Episcopal sponsored project, and left a total damage of about four million yen. KEEP has had a very busy autumn with a tour party of 26 supporters from the U.S. and Canada. This fall Paul Rush, executive director, was a guest on the American TV program "Meet the People."

Southern Baptists

Southern Baptists recently celebrated their 70th anniversary of mission work in Japan with a week of special meetings in November. Leaders of the Southern Baptist Convention came to Japan to hold meetings in several cities, as well as for a week of special meetings at the newly dedicated Tokyo Baptist Church.

Conservatives Commemorate the Centennial

Throughout the year the "Japan Protestant Centennial," an organization of conservative missionaries and Japanese Christian leaders, has conducted its own centennial program throughout the nation with a series of evangelistic meetings of various types. During October special crusades were conducted in the principal cities of the country. During a convention held in Tokyo, at which a reported two thousand were present (about nine hundred missionaries), resolutions were passed which opposed a special status for Ise Shrine, looked forward to a foreign mission program for Japanese churches, and a new translation of the Bible in colloquial Japanese. The Japan Protestant Centennial Committee is mainly composed of leaders who are affiliated with organizations that do not cooperate with the National Christian Council.

The Book Shelf

Compiled by *THOMAS McDANIEL*

JAPAN: ITS LAND, PEOPLE AND CULTURE.

Compiled by Japanese National Commission for UNESCO. Tokyo: Printing Bureau, Ministry of Finance, 1958 1077 pp and four maps

The long-felt need for an authoritative volume on Japan in English has been met by the appearance of this excellent volume on its land, people and culture. The book should be placed in every library where the English language is a useful tool for reference, and should be bought by all interested individuals who can afford the very reasonable price of ¥3,000. Certainly there is no equally convenient encyclopedic source of up-to-date information by such a competent group of scholars.

In order that the reader might fully appreciate the scope of the volume, it might seem that the reviewer should give at least the thirty-three chapter headings, not to mention the table of contents, which alone covers 28 pages, but to do so would seriously curtail additional comments. Suffice it to say, that here is a completely comprehensive volume for anyone who wants a handy reference work in English on Japan. The format is attractive and the makeup is excellent.

For most readers of the *Japan Christian Quarterly*, the chapters on History (I), Thought and Spiritual Characteristics (including religion) (XIX), and Manners and Customs (XXVII) will be especially worth-

while. The last named chapter (140 pages) should be required reading for all new missionaries, and probably could be read with profit by many long-time residents. But each will have his own special field of interest—literature, science, industry, etc.—to tempt him from time to time. Nuggets of information sometimes appear in the most surprising places, so that it would not be amiss to set a schedule for reading it over a period of months, or even years, if one wished to know this country more thoroughly.

Having said this, it becomes the unpleasant duty of the reviewer to add a few unfavorable comments. In the first place, there are nearly two hundred pages of excellent plates on all phases of Japanese culture with separate titles for each; yet neither these pages nor the plates are numbered, so there is no way to index them, and hence no way to find them except to leaf through the volume.

In the second place, while the English is generally better than average, for a volume which, because it was produced for UNESCO, is likely to find its way into the libraries of the world, it is extremely unfortunate that scholars whose native

tongue is English could not have gone over the translations and corrected some sentences which do not make sense.

In the third place, if the field of knowledge in which the reviewer is somewhat informed is any criterion, there are too many unfortunate factual errors, which in view of the competence of the scholars listed at the beginning of the volume, are hard to account for. It can only be assumed that these errors are either due to the fact that favorite students prepared the manuscripts, or that translators were employed who were not familiar with the subjects discussed. Here are a few examples of what is meant. —On page 521 we read that as far back as about 1911, "Christianity was completely Japanized!"

—We are told on page 522 that "during the ten years after the war Catholicism increased until there was [sic] more than 100 churches," whereas there are actually nearly 700 Catholic churches in Japan.

—On page 503 an even more absurd comment is that after World War II, "with the disappearance of shrines from the nation, all Confucian elements were excluded from education." (There are still more than 80,000 shrines which have never at any time disappeared).

—"Shrine architecture," we are informed on page 727, "consists of the Main Shrine for the enshrinement of idols, . . ." whereas the fact is that there are practically no images in Shinto shrines.

—Finally, to conclude in a lighter mood, readers will be interested to know that as a result of the 1946 elections, "39 Dietwomen were born at a bound." (Page 229).

In spite of these and other errors too numerous to mention, the book is an excellent buy. In comparison with the valuable information which is available through these pages, the errors are relatively insignificant. WILLIAM P. WOODARD

JAPANESE RELIGIONS, Vol. 1. No. 3 (Oct, 1959) 40 pp., A Quarterly.

A RELIGIOUS MAP OF JAPAN. 50 pp.

BIBLIOGRAPHY ON THE NEW RELIGIONS 37 pp.

issued by The Christian Center for the Study of Japanese Religions, Kyoto, 1959,

The above handy-size publications of The Christian Center for the Study of Japanese Religions are a valuable addition to the growing library of modern material on religions in Japan today. Taking them in the order of their appearance, Number 3 of *Japanese Religions* features three short articles. The first by Dr. Tetsutaro Ariga of Kyoto University, entitled "The Meeting of East and West on the Japanese Scene," is the substance of a paper read before a conference of Japanese and American scholars sponsored by Tokyo University in

August, 1956. In it the author discusses briefly what he regards as five Japanese characteristic traits: flexibility, selectivity, comprehensiveness, love of forms, and zeal for specialization. The second article on "Ittoen, the Garden of One Light," is a vivid description by the editor of this most interesting communal society near Kyoto. In his conclusion the author asks the interesting question: "Would it be completely irrelevant to suggest that a similar experiment, not based on syncreticism but on Christianity, be conducted somewhere in

Japan?" The third, by Mr. Alfred Bloom, is entitled "Is the Nembutsu Magic?" Each article is followed by a condensation in Japanese.

A Religious Map of Japan, also in the same handy pocket-size as the Center's quarterly, gives fifteen small sectional maps on which are spotted by number the headquarters of the religious denominations of the country and the Zen training centers. After each map the names and addresses of the organizations are given in Romaji. This map will provide interested persons with a convenient sectional guide to the religious headquarters of the county. But it will hardly provide an index as to which religions are significant in a given area and should be studied by the people of that region. The maps would have been much more valuable if the significant religious institutions in the various prefectures or regions had been spotted. The fact that the headquarters of Soka Gakkai, for example, is located on a back street in Tokyo in no way constitutes a valid reason why Kanto residents should study it any more than persons living elsewhere in Japan. The same could be said for practically every other significant religious organization listed. The location of the headquarters is important for those who wish to secure published material or contact national leaders; but for religious workers local centers are far more important. Incidentally, the inclusion

of Zen training centers in the list attributes to them a far greater importance in the total religious scene than they merit.

The *Bibliography of New Religions* which is just off the press is in many ways the most valuable publication of the Center to date. Here is a list of books and articles that are important for every pastor, missionary and scholar to know about. Those who want to help the local church in their area could perform a very useful service by securing the ones most pertinent for his area and giving them to the local workers. The list would have been more useful if the contents of the most comprehensive books had been included, but this probably would have meant too long a delay, and the Center wisely decided to get the list out now instead of months later. It would also have been improved if, with the exception of four or five pertinent titles, the list given at the beginning entitled "General" had been placed differently and headed "Religions in General." Only a very few titles have anything to do with "new religions."

The publications of the Center are very attractive and are steadily improving in quality. Mr. Harry Thomsen, the editor, is to be commended for what he has done. He will be missed while he is away on furlough, but his work will be carried on by an able staff of associates.

WILLIAM P. WOODARD

CUSTOMS AND CULTURE OF OKINAWA

By Gladys Zabilka. Tokyo: Charles E. Tuttle Co., 1959

In this volume Miss Zabilka has compiled some interesting facts about the traditions of the Ryukyuan people as she saw them in their every-day life while she was stationed on Okinawa as a teacher in the U. S. Dependent Schools. Finding no prepared materials on the culture and customs there, she has ably met the challenge of interpreting Ryukyuan life to her pupils by this rather comprehensive study of the historical background and manifestations of some of the habits observed there by the average Westerner stationed on the "Rock" (a term many foreigners use in referring to Okinawa). As director of the Native Culture Program for the U. S. Military Forces, her even larger service in recording these impressions will surely be a positive means of effecting American-Ryukyuan understanding.

As one would expect, the anthropological dimensions of this book are dealt with in a popular manner that would hold the interest of even the most casual reader. However, the chapter on "Religion" seems the weakest of the thirteen chapters, which the author has arranged in this order: "The Island," "The People," "Education,"

"The Arts," "Judo," "Industries," "Religion," "Christianity," "Festivals," "Customs," "Health and Welfare," "Places of Interest," "Fairy Tales," and "Native Songs." Even though some of these other chapters include customs that are related to the animistic nature of Ryukyuan religion, the whole subject of religion is conspicuously weak in that none of the symbolism of the household worship, centered around the hearth (which is the hall mark of every Okinawan home), is mentioned. The chapter on "Christianity" includes facts related to the Christian movement up to 1956, and names of chaplains and missionaries are given. Ryukyuan church leaders are scarcely mentioned. Since 1955, however, there have emerged cooperative organizations in which Ryukyuan leadership predominates, e. g., the Okinawan Christian Council, which embraces most of the Protestant churches there and which was organized in 1958. The average reader will find this little volume relaxing; gain insight into the lives of these people whose nationality is still a big question mark at present; and will very likely want to make a trip there to meet these delightful folk. JOHN N. NICHOLSON

THE WILD GEESSE

by Ogai Mori. Tokyo: Charles E. Tuttle Co., 1959.

(*Gan* first appeared in the magazine *Subaru* from Sept. 1911, to May, 1913. The complete novel was published in May, 1916, by Momiyama Shoten. The English translation, *The Wild Geese*, by Kingo Ochiai and Sanford Goldstein, was published in 1959, by Charles Tuttle, Co. Donald Keene's an-

thology, *Modern Japanese Literature*, 1956, contains a translation by Burton Watson of chapters 9, 10 and 11.)

Plot:

Otama, mistress of the money-lender, Suezo, falls in love with a university student, Okada, who passes her house on his daily

walks. But, whatever that love could have grown to be, like a wild goose struck by a stone tossed carelessly into a pond, it is brought to an abrupt end, having had no chance to try its wings.

Criticism:

Ogai's Contribution to Japanese Literature. *The Wild Geese* is representative of Ogai's literary genius at maturity. In this novel at last he manages to break away from his self-written anti-naturalism script which, in works like *Kamen*, *Seinen*, and *Vita Sexualis*, turned promising plots into lectures on literary theory. He has found something more convincing than argument—a beautifully written story that was to set the standard for the purely romantic novel in Japan.

Ogai's contemporaries (in the late 1800's) were caught up in the whirlwind of Naturalism which had started in Europe with Emile Zola. According to this new school of thought the purpose of literature is to observe and record life rather than to interpret it or to find anything creative in it. The Naturalist School was a product of the new scientific age.

Rebelling against this prosaic approach, Ogai pioneered for a new romanticism in literature. He preached that literature should be art; he felt that life should not be dissected to the point of severing the body from the soul. A medical doctor himself, Ogai observed in people more than the physical organism.

Screen Version, "The Mistress." Without having seen the movie, "The Mistress", which was so well received in America and reviewed in *Time* magazine (Feb. 9 1959), it is hard to say whether the reviewer in *Time* was misled or the film was misleading, but the following remark not only misses

the point of *The Wild Geese* but also misrepresents the central message of the author:

"The Mistress" is a poignant restatement of the timeless truth that in the last analysis a social problem is a moral problem, and a moral problem can only have a religious solution."

Ogai recognized that a social problem—for example, prostitution among the poor—is a moral problem. But the solution to him was not religion; and certainly it would be difficult to find any hint of this kind of solution in *The Wild Geese*. On the other hand, what Ogai is trying to say here, as elsewhere in his works, is that there *is* a solution to man's personal and social problems. In contrast to what authors of the Naturalist School had been preaching, man's struggle does not need to end in hopelessness. But one cannot conclude simply from the fact that Ogai believes human existence does not end in hopelessness that he finds the answer to the riddle of existence in religion.

The Message of THE WILD GEESE. The message of *The Wild Geese* is, I think, this: Man is the victim of his environment and his status in life. He cannot be what he was not born to be. But this does not give man the prerogative to toss his hands up in despair. There is a way out. And this can be found only within man himself; nothing from without can help him.

This is humanism, pure and simple. But it is a peculiarly Japanese brand of humanism. In contrast to Western humanism which advocates man's conquest of nature, Ogai's "way out" is through acquiescence. Only by yielding to one's fate does man have the power to overcome it.

Before the war the Japanese heard much about *Bushido*—the way of the warrior. One expression commonly heard in the school

room or army camp was: *Bushi wa kuwaredo, takayoji* (Though the warrior has eaten nothing, he picks his teeth).

This was the author Ogai's answer to man's age-long struggle to live. This was the solution that the student and his mistress discovered to the problem of their unrequited love in the novel, *The Wild Geese*.

A Note on the Translation:

It is trite to say that this novel loses much in translation—any work of literature does. Ogai Mori, however, suffers more than most because his style combines something of the mellowness of Japanese classics and Chinese literature with the delicate richness and skill of modern European literature. He was especially conversant with German literature, having given Japan a great number

of first translations.

Our English translation, *The Wild Geese*, is perhaps a bit too bound by the literal Japanese. Compare Goldstein and Watson on the following:

"An insect that must always ward off persecution from the bigger and stronger of the species is given the gift of mimicry. A woman tells lies." (*The Wild Geese*, p. 49)
 "Tiny insects that must forever be escaping more powerful creatures have their protective coloring; women tell lies." (Keene's anthology, p. 236)

Ogai's original text used the English word "mimicry", but Watson was considerate enough of the average English reader to change the figure to something we can understand.

NOAH BRANNEN

THESE ISLANDS ALSO

by Jeremy Ingalls. Tokyo: Charles Tuttle Co., 1959, 49 pp.

This little book is an interesting collection of two long and twenty-two short original poems about Japan, composed by a poet of some renown (other published volumes of her poetry include *The Metaphysical Sword*, *Tahl*, and *The Woman from the Island*.)

The foreword by the author gives an interesting insight into the purpose for this little volume—to "stir memories for any of you who . . . have spent some time in these islands"—, as well as a key to the interpretation of some rather cryptic passages.

"These islands also" is the opening line of the concluding long poem and refers, of course, to the four islands of Japan. During her three years in Japan as a Fulbright Pro-

fessor of American Literature at Kobe College, Miss Ingalls travelled extensively throughout Japan and has deposited here some poetic notes from her travel diary.

Like Ezra Pound, this poet too has been attracted to the simple lyric beauty of the Japanese *haiku* and includes a few of her experiments with this form as a medium for English poetry. She has been more successful than most; no doubt because she is herself a poet.

For those interested in examining the theory of English *haiku*, an exhaustive study has been made by Kenneth Yasuda (*The Japanese Haiku*. Tokyo: Charles Tuttle Co., 1957).

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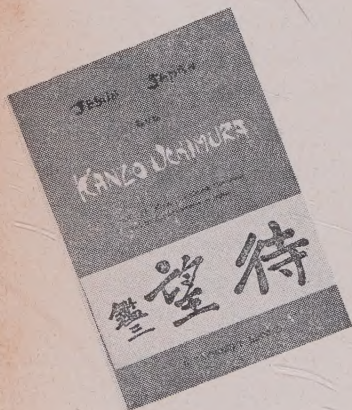
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Correction: The book *The Two Empires in Japan* by John M.L. Young which was advertised in the July *JCQ* is priced at 400 yen, not 40 as was stated.